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The Living Church.

SATURDAY, JULY 25, 1891.

THE New Zealand mail reports that intelligence from Norfolk Island had been received up to the 21st of May, and that Bishop Selwyn was better, but not well enough to be removed. H. M. S. *Orlando* called on the 17th, when the Admiral interviewed the Bishop.

THE Bishop of Nelson has had a relapse and was very ill. His medical adviser had ordered complete rest, and so soon as the Bishop's condition permitted, he was to leave New Zealand and visit England.

THE Church Association has experienced a crushing defeat in the famous case of the reredos in St. Paul's Cathedral. It will be remembered that the promoters appealed from the decision of the Queen's Bench, which had sustained the Bishop of London. The appeal has resulted in the dismissal of the case with costs against the appellants. It may be assumed that the reredos is safe against further attacks.

THE rapid growth of our Church in this country is shown by the fact that during the ten years from 1880 to 1890, it made a net gain in communicant membership of 46.43 per cent., whilst during the same period, the population of the country gained only 24.86 per cent., thus showing that our growth was nearly twice as great in proportion to that of the population with all of its tremendous accessions from immigration.

ONE of the bishops in a correspondence on the subject of the recent episcopal election in Massachusetts stated that "a majority will favor Dr. Brooks on general principles of States' rights and local sovereignty." And again, "many of the bishops will refuse to vote for him, but very many who do not agree with him at all will vote for him because they like him and like to be on the popular side. Those who refuse to ratify will never hear the last of it." We withhold the name of this bishop, but it is not Athanasius.

BOTH Houses of Convocation of the Southern Province assembled on June 30th, at Westminster. The Bishops met in the board room of Queen Anne's Bounty Office, under the presidency of the Archbishop. It was announced that their Lordships would consider the Educational Bill now before Parliament after a joint committee of both Houses of Convocation had considered it. The Upper House met again the next day. The Bishop of Guildford presided over the Lower House, which assembled in the College Hall, Westminster Abbey. Various matters were discussed.

AN American missionary writing from the spot, and with evident knowledge of his subject, says that one of the most marked features of religious work in Palestine is the wish for unity on the part of Christian bodies in that region. All in the Greek Church, the Patriarchs of Jerusalem, Alexandria, and Antioch, the Armenian patriarch, and the Syrian and Coptic bishops urge re-union, and in varying degrees are working for it. Most kindly relations exist between the Greek and the Anglican Churches; and the Jews themselves are more and more favorably disposed toward the English Church, which has never persecuted them.

THE Society of the Treasury of God, which was founded five years ago with the object of promoting tithe-giving amongst Churchmen, recently held its annual meeting at the Church House, Westminster, when the Right Honorable Earl Nelson delivered a most interesting address on "Almsgiving an essential part of Christian worship." The Master (Mr. Athelstan Riley, M. A.), who presided, appealed to the laity for greater support, pointing out that the question of payment of voluntary tithe was one which must be taken up by the laity as a body. A lively discussion on the work of the society took place.

DEAN STANLEY showed himself to be a very remarkable judge of young men, when, in 1856, he answered a request from the new Bishop of London that he would mention three good Cambridge men who would be likely to make really efficient chaplains, by naming Benson ("he has very pleasing manners, is a very good scholar and divine, preaches well, and is a religious man"); Westcott ("a man of the same kind"); and Lightfoot ("of the same stamp as Westcott and Benson, but with the advantage of having a more independent position"). The one is now Primate, the other is Bishop of Durham, and the third was the late Bishop of Durham.

The Church Missionary Intelligencer says many inquiries are being made as to the results of the appeal of Bishop Tucker for forty missionaries to return with him to Uganda and Eastern Equatorial Africa. Mr. Ashe's party of six is the first instalment; for when the Bishop, still in Africa, named forty, he knew nothing of that party. Five others have just been allotted by the committee to the Mission, viz., Mr. J. Redman, of Reading, and four ladies. Nine Cambridge men have definitely given in their names to the Bishop, and twenty others had offered up to June 17th, making, just three weeks after the Bishop's arrival in England, exactly forty.

THE annual meeting of the Council of the Corporation of the Church House was held on Thursday, July 2nd, at Dean's Yard, Westminster. The Bishop of London presided. The report stated that it might now be asserted confidently that all the difficulties in connection with the erection of the Church House had vanished. The chairman said the past year had been eventful only in this respect, that they had decided upon beginning to build, and had actually laid the foundation stone of a new Church House. The corporation calculated that the work, which would occupy about two years in completing, would cost £35,000, towards which they had already raised £24,000. He moved the adoption of the report. The Duke of Westminster seconded, and the Bishop of Carlisle supported the motion. The report was adopted, and a vote of thanks to the chairman terminated the proceedings.

THE final report of the Royal Commission on the present lack of space in Westminster Abbey has just been issued. It is an exceedingly interesting document. It seems that there is not, if every available space is used, room for more than ninety or ninety-five interments, which might last at the present rate of burials for one hundred years. For monuments, there is practically no more room. The question therefore resolves itself into a consideration of plans to enlarge the Abbey. Two schemes commend themselves to the commissioners. The first is to clear an area now occupied by houses in Old Palace Yard, and build a monumental chapel connected with the Abbey at Poets' Corner. Whether this plan be adopted or not, they recommend the clearance of the space. The other plan is to erect a similar chapel on a vacant piece of ground, the site of the old refectory, south of the great cloister. This project is recommended, but three of the commissioners record their preference for the first plan.

THE correspondent of a widely circulated London paper seems to be impressed with the fact that there is a good deal of human nature even about bishops and archbishops. *Apropos* of that fact, he tells the following story: "High spirits were manifested by the bishops at the annual meeting of the Church House as a consequence of the successful function of the previous day. It happened that the Archbishop of Canterbury, who was to preside, had been detained in another room until nearly the close of the proceedings. When at length his Grace peeped in through the doorway, the Bishop of London promptly called him up to the platform. The Archbishop shook his head in a mildly deprecatory manner, but this did not prevent Bishop Temple leaving his place and shouldering his Grace up to the chair, amid great laughter. Then the Bishop gravely proposed, amid renewed merriment, a vote of thanks to his Grace for presiding, calling upon Lord Egerton, of Tatton, to second it. The Archbishop, however, claimed the privilege of the chair to amend the resolution, and substituted the Bishop of London's name for his own. This was done, and the resolution was carried with cheers. Dr. Temple, on his part, refused to accept the amendment, and put the original resolution, which was also carried. From which 'Box and Cox' arrangement it will be seen that 'a little nonsense now and then is relished by the wisest' ecclesiastics.

THE annual meeting of the Oxford Mission to Calcutta was held Thursday, June 25th, at the Grosvenor Hall, Buckingham Palace road. The Rev. Dr. E. S. Talbot presided, being supported by the Bishop of Calcutta, Archdeacon Atlay, Archdeacon Maples of Massasi, Canon H. S. Holland, Mr. J. G. Talbot, M.P., Sir W. Phillimore, and many others. After the opening remarks from the chairman, who said the Oxford Mission was being carried on almost on the lines originally laid down by Mr. Willis, its first superior, the Bishop of Calcutta gave a long and interesting account of the progress of the work. The new mission house in Calcutta was, he said, approaching completion, and their first bequest, that of Canon Liddon of £250, would be devoted to the lecture hall, which would ever be called after Dr. Liddon's name. The S. P. G. had handed over the Bishop's College to the mission, which, of course, had led to a widely extended educational work, with the eventual object of the mission becoming entirely an Indian body. The Oxford Mission was endeavoring to solve the great problem how far the brotherhood system could be used in mission work. But, to do that, when their new central mission house was completed, they must have four, if not six, more men. At present the mission brotherhood were scattered over Calcutta at their various works, so where was the community life? To establish community life, they must always have at least four men at headquarters, and their cry was for more men. Other addresses followed.

THE CHURCH OF ENGLAND.

(FROM OUR CORRESPONDENT.)

LONDON, July 2, 1891.

A busy month is June for all those taking an active part in the general work of the Church, for most of the societies then hold their annual meetings of subscribers and friends, or have their festival services either in St. Paul's or some other church of the metropolis. Unfortunately to some extent, the number of Church societies has increased so largely of late years, that both clergy and laity find themselves overtaxed in attending to the calls upon them for money and still more for time; and in many cases one society is but the duplicate of another, so that the waste of energising power is immense. No one of course has any desire to stay the work of the great Home and Foreign Missionary Society, or the charitable institutions of the Church, though even in these confederation might be introduced to very great advantage. But one may reasonably exclaim against the too common practice now-a-days of inaugurating a society to inculcate amongst men, women, and children, as the case may be, the blessedness of practising some cardinal virtue. It is utterly destructive of the whole system of the Church, and only tends to emphasize in the minds of the instructed some one duty to the detriment of all others. It is in this light that I have always regarded the Temperance Societies, though perhaps there is more to be said for them than for

such an one as I have in my mind's eye at this moment, which has been lately founded for children, to induce them to become loving and charitable. The object is, of course, most praiseworthy, but there should surely be no need to found a society for such a purpose, when *the* Society of the Church of God brings her children up, if her ministers are true to their calling, in this and all other duties common to Christianity. The fact is that too many of our clergy are easily led to believe that, under the present conditions, to work the parochial system is impossible in this crowded land of ours. But they are led to this conclusion without any real endeavor to give it a fair trial, and then in place thereof we have these innumerable societies, which are a poor substitute, to say the least.

The results of the recent census, which have just been published, show the increased responsibilities placed upon the Church with three millions added to the population, 800,000 alone in London and the surrounding suburbs. The difficulty of providing increased ministrations is very great. And it is not encouraging to find that there has been a very serious falling off in our candidates for ordination this year. It is impossible to assign a cause for this, unless it be the unsettled state of the episcopate for the past twelvemonth. Certainly, from a worldly point of view, the ministry does not present many attractions. Our system of promotion does not provide for all the unbeneficed clergy, and there are, at the present time, it is said, between two or three thousand of the clergy who have been working for fifteen years and more as assistant priests, whose average stipend is £125 per annum—a sum barely equivalent to the wage of an artisan. Fortunately, the bulk of those who take Holy Orders are not attracted by the emoluments of office; some have means of their own and are content to spend them for the advance of Christ's kingdom; others practically accept the vow of poverty and live amongst their poorer brethren as one of themselves; the remainder, a larger residuum than there should be, struggle on, too often with wife and family, in the direst poverty. Some of the stories which reach the offices of our Clergy Charities are most heart-rending, but are full of the nobleness and beauty of many a good man's life.

Much attention has been called lately to the subject of fees paid by the clergy to sundry diocesan officials on institution to a benefice, and also by bishops and archbishops on promotion to the episcopate. It appears that the late Bishop Magee spent a sum of about £5,000 on his elevation to the primacy of York, and, in consequence of his early death, his family is left in very poor circumstances. Part of this sum will be recouped to the family by the incoming Archbishop, but the amount which has gone in fees is not likely to be recovered, and it is quite time that the whole matter, as affecting clergy as well as bishops, should be overhauled. As a memorial to the late Archbishop, it is proposed to raise a sum for the benefit of his widow, and I doubt not this will be largely contributed to. Some of the fees a bishop pays are simply ridiculous. Thus, on "kissing hands"—a ceremony which must be gone through with the Queen prior to entering upon the temporalities of the see— a bishop pays to some one attached to the court—the "maids of honor," I believe—£20 for a pair of gloves!!

Several thousand persons met together, a couple of weeks ago, in St. James' Hall, to celebrate the jubilee of the founding of the Colonial Bishoprics' Fund—a fund which, in a quiet, unostentatious manner, has enabled the Anglican Communion to found daughter churches in all the English colonies and dependencies. The result of fifty years' work has been an addition of seventy-two bishoprics to the ten which existed (mainly supported by the State) in 1841, all all of which are now supported by voluntary action. Mr. Gladstone, who has been treasurer of the Fund from the very beginning, was the principal speaker at the meeting, and it was easy for him to preach, with such a text, of the vast resources that are unfolded in the principles of voluntary action within the Christian Church. "There is no want of means in the world," said the great Churchman and statesman. "What the world wants is replenishment of the stores of faith, and love, and industry, and intelligence, and capacity which belong to mankind, and which belong in so special a degree to our own race. Wherever there is good to be done over the broad face of the earth, there will be abundant means forthcoming in order to do it."

But perhaps the most significant passage in Mr. Gladstone's speech was his smashing up of the *dicta* of the Privy Council that (instancing the case of the South African Church) their rulings must be accepted as the standard of faith and doctrine; that is to say, that we, who accept the Apostles' and the Nicene Creeds, are bound to any construction that the civil court may put upon any part; and, in fact, there ought to be added to each of them a separate article to say that all men, to be good Christians, must be bound, at any rate in the Church of England, to accept whatever senses may be affixed to either of these creeds by this tribunal. "There is not," said Mr. Gladstone, "a document of the dark ages which is more completely dead and gone, for all practical purposes," and we owe it to the Colonial Church for having carried us through these controversies.

It is not beyond the realms of possibility that even the members of the Church Association will come to the same way of thinking before long. They have, for so many years, put their trust in the Privy Council, and, having at length obtained their cherished wish of bringing the Bishop of Lincoln before the tribunal to receive judgment, they are now apparently in fear and trepidation that they will be hoisted with their own petard. Their appeal from the Archbishop's judgment is now before the court, and their counsel has been arguing for several days and is not yet finished. From the attitude of the court, it would appear that they do not hold themselves bound by their previous decisions, and one of the chief legal advisers to the Association is so alarmed at the prospect, that he writes to the press advising their withdrawal from the court. The mess they have got themselves into would be very amusing were it not for the serious issues that are at stake, involving the whole Church of England.

The Conservative government have introduced a Free Education Bill into Parliament, and Churchmen are naturally concerned about the measure, as it is likely to seriously affect the future of their schools which educate about half of the children of the country, and provide a religious as well as secular education, which the State schools do not. The question is one which perhaps is difficult for American Church people to understand or appreciate, but we, on this side of the Atlantic, are determined to do all we can to keep our schools, because we know them to be one, if not the chief, agency for instilling religion in the minds of the young. They have cost us nearly fifty millions of pounds sterling to set up, and their annual cost to maintain is a very large item, and is provided partly by government grants on the results obtained, partly by the school pence of the children, and the balance by the voluntary offerings of Church people. Much anxiety is felt as to how far the abolition of the school pence will affect the schools, the general opinion being that in the towns it will close the bulk of them, but in the rural parts they will come better off. The government intentions are decidedly favorable to the retaining of the schools, but should the bill have the disastrous effect which many anticipate, I do not doubt but that Churchmen will rise to the occasion and will put their hands in their pockets deeper still, rather than sacrifice what has been already accomplished at so great a cost. The Convocation of Canterbury, which is in session, is chiefly occupied with the consideration of the Education Bill now before Parliament.

The foundation stone of the first portion of the Church House was laid last week by the Duke of Connaught in the presence of a large number of the episcopate and a general company. This building is the Church's memorial of the Queen's jubilee, and has met with no small amount of adverse criticism, but in spite of all obstacles the scheme has been slowly developing, and I cannot but think that it is likely to become a very useful institution.

Some recent appointments will have been notified in your columns ere this reaches you, and I need only briefly refer to them. Dr. Gott's appointment to the bishopric of Truro is regarded favorably. He is an admirable worker and a sound Churchman; Canon Legge's promotion from the vicarage of Lewisham to succeed Bishop Maclagan at Lichfield is one that time alone can prove its justification. He is "moderate" in his views, and an admirable organizer, but to take Dr. Maclagan's place, he will have to be something more than this. The evangelical vicar of the wealthy parish of St. Jude's, South Kensington, is to take Dr. Gott's place in the deanery of Worcester, and no alarm is felt in that High Church chapter at his appointment, for Dr. Forrest is liberal-minded, and is said to have developed higher views. He is a fine preacher and a splendid worker. A good man has been found to fill the difficult missionary see of Zululand vacant by the death of Bishop Mackenzie. This is the Rev. W. M. Carter, of the Etonian Mission in East London. He will be greatly missed in his present sphere.

CANADA.

At the anniversary of the opening of St. George's church, Sarnia, diocese of Huron, the Bishop was present and confirmed 28 persons, and 29 in the afternoon at St. Paul's, Point Edward. There has been an increase of nearly a thousand pupils in the Sunday schools of the diocese during the past year and the total amount raised and expended by the Sunday schools during the same time, was over $8,000. Part of this sum was spent upon parochial work and part upon outside, or mission, work. The Synod of Huron has appointed a committee to consider the scheme submitted by the Winnipeg Conference for the consolidation of the Church in British North America, and to report at next synod. A resolution to give the power of voting at vestry meetings to unmarried women and widows was, after a lengthy discussion, withdrawn.

Trinity College, Toronto, held its annual meeting of convocation on the 26th. The chancellor in his address referred to the new wing, completed during the year, which, besides 22 additional rooms for students, contains new lecture rooms, professors' rooms, and laboratory. The Bishop of the diocese was present, and closed the meeting with the benediction.

Subscriptions for the new church of the Messiah, Toronto, are coming in, $11,000 having been already promised. A fine, stained glass window has been offered by a layman and accepted by the trustees of Wycliffe College for the new chapel.

As to the success of the scheme for the consolidation of the Church in British North America, when it comes before the Provincial Synod, doubts are felt in many quarters. Most of the Church authorities, while in favor of the principle of unification, find difficulties as to details. The Bishops of Ontario and Niagara have raised many objections to the scheme.

The Bishop of Niagara has gone to British Columbia. In the discussion with regard to the revision of the Constitution which engaged the attention of the Synod of Niagara for some time, the point upon which there was most difference of opinion, was the requirement as to membership. An attempt was made to make it a condition that every member of the synod should be a communicant, but this was lost by a large majority. The following form, recommended by the committee, was finally adopted:

I solemnly declare that I am a member of the Church of England; that I am an habitual worshipper with this congregation (naming it), and have not voted as a member of any other congregation within the year.

A change has taken place in the parish of St. Augustine's, Beachburg, diocese of Ontario, the rector of which church has accepted the appointment of Grace church, Oak Park, Ills.

It is feared that the state of health of Dr. Lewis, Bishop of Ontario, will necessitate his remaining abroad some time.

At the ordination held at Richmond, diocese of Quebec, by the Bishop, on the 21st 3 candidates were ordained to the diaconate, and 3 to the priesthood. Of these, 4 were students of Bishops' College, Lenoxville, one of whom, the Rev. G. Sutherland, has been officiating as a deacon, successfully, in Labrador, for the past year, and intends to return there immediately.

The cornerstone of the new Bishops College School, at Lennoxville, diocese of Quebec, was laid by Bishop Williams on the 25th. A large number of people were present at the ceremony, comprising many of the clergy of the diocese, as well as some from the diocese of Montreal. The Chancellor, in his address, alluded to the fact that the first degree of doctor of medicine, won by a lady in the Province of Quebec, had been conferred by the medical faculty of Bishops College. The ceremony of laying the corner-stone took place in connection with the annual meeting of convocation of the college, on the same day. Much regret was expressed at the absence of the vice-president, Dean Norman, of Quebec, on account of serious illness. The dean was sufficiently recovered to leave for England in the beginning of July.

A special service was held in St. John's church, St. John, diocese of Fredericton, on the 21st, in commemoration of Queen Victoria's accession to the throne. The music was very good. The canticle, "O Lord, Our Governor," and "*Deus Misereatur*," were sung to chants composed for the occasion. "God Save the Queen," was sung by the choir and congregation at the end of the service. At Shediac, in the same diocese, a Confirmation service was held by the Bishop Coadjutor, on the 18th, when the largest class was confirmed that has been presented in the parish for 27 years. There were 14 married persons in the class, 3 of whom were Baptists, 3 Methodists, and 1 Presbyterian, all heads of families. On the previous evening, the rector had baptized by immersion one of the candidates, formerly a member of the Baptist body.

In the absence of Dr. Courtney, Bishop of Nova Scotia, Bishop Neely, of Maine, who was on a visit to Halifax, held services, at which nearly 200 candidates were confirmed. Dr. Neely also performed the service of consecration of the new church at Hammond's Plains, Sackville, in the same diocese, at which the Dean of Halifax and a number of the clergy were present. The Hodgson memorial chapel, Charlottetown, Prince Edward's Island, has had several improvements added lately. Among others, the red sandstone arch of the chancel has been richly carved.

The first meeting for the present year of the Rural Deanery of Dufferin, diocese of Rupert's Land, was held early in June, at Killarney. Fifteen lay delegates from various parishes were present, as well as a number of the clergy. The Bishop of Rupert's Land consecrated St. Thomas' church, Morden, on the 14th. The church has lately been entirely released from debt. It was beautifully decorated with flowers.

The Rev. F. E. Wilson, of the diocese of Algoma, in a recently published letter, says that he is willing and anxious to give over the management of his Homes for Indian children, located in three different dioceses, to the Missionary Society of Canada, if it will accept the work and make provision for carrying it on. The Board of Domestic and Foreign Missions meets in Montreal in October next, when Mr. Wilson urges it to take action upon the matter.

The new church of St. Andrew's, Sault au Recollet, diocese of Montreal, was formally opened by the Bishop on the 14th. Friends in the city of Montreal had furnished the vestry and chancel, and one family presented a fine cabinet organ. The stained glass window in the chancel was also a gift.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

RAVENSWOOD.—The Bishop of Chicago recently visited All Saints' parish, the Rev. C. R. D. Crittenton, rector, and administered Confirmation to a class of 21 persons. This parish, situated in this thriving suburb, now numbers 245 communicants.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Sisterhood of the Good Shepherd has a fresh air work vigorously under way, at its branch House of the Good Shepherd, located at Asbury Park, by the seaside. Women and children from the tenement houses are received from the 23rd of June to the last week in September. Sister Adelia appeals for funds to help pay the needful expenses of the charity.

The Rev. Alford A. Butler has retired from the teaching chair of liturgics, in connection with the New York Training School for Deaconesses, much to the regret of those who have been associated with him in the good work. His place has been filled by the appointment of the Rev. Epiphanius Wilson. The Rev. Hazlett McKim, Jr., is acting as dean. A year book has been published for the information of applicants and friends.

The Rev. Dr. Thomas Gallaudet, who sailed for Europe on the "Servia," July 4th, unexpectedly reappeared among his friends a few days later, when the "Servia" returned to New York, having broken her machinery. He has been obliged to sail again by another steamer, causing a delay of nearly a week.

St. Luke's Hospital appeals to rectors who have summer homes connected with their parishes for the benefit of the poor of New York, to permit the hospital to send to them convalescent children and other convalescents, with accompanying nurses. For several years past, provision has existed for this need, which is not this year available to St. Luke's, and the hot air and confinement of the city during the summer months, makes the charity of fresh air for those recovering from sickness and unable to pay, a most real necessity.

Last Saturday Father Ignatius finally left these shores, in the Guion line steamer "Arizona."

The will of the late Stewart Newell was filed for probate in the surrogate's office, July 13th. It disposes of property at present almost valueless but which may be worth several millions of dollars in the course of a few years. In case the courts decide in favor of certain claims, which seems likely, Mr. Newell will rank high among the benevolent men of this decade, as the larger part of his estate is bequeathed to charitable institutions in New York and Philadelphia. The estate includes a large tract of land in Texas, in litigation; a part of a claim in the United States Court of Claims, and a portion of the stock of the Robert Morris Land and Coal Company of Pennsylvania which is under contest with a railroad corporation. The peculiar condition of the property makes any exact estimate impossible as yet, but assures that the institutions intended to be benefitted will be compelled to enter upon law suits in order to realize anything. A large amount of attention is certain to be attracted to the matter, however, as the claims have already passed through the preliminary adjudication which in every instance has been in favor of Mr. Newell; and there is substantial reason to expect that they will all be made good. The will provides for certain relatives and friends, and makes public bequests to the New York Society for Prevention of Cruelty to Children, the New York Home for Convalescents, the New York Female Assistance Society, the New York Association for the Improvement of the Condition of the Poor, the Charity Organization Society, St. John's Guild, St. Mary's Lodging House, the Children's Aid Society, the New York Magdalen Benevolent Society, and other New York bodies; and to the Pennsylvania Society for Preventing Cruelty to Children, St. John's Orphan Asylum, the Philadelphia Society for Organizing Charity, the Pennsylvania Retreat for Blind Mutes, the Pennsylvania Asylum, the Old Ladies' Home, and the Old Woman's Home of Philadelphia, the Wells Hospital, the Magdalen Society, the Hahnemann College Hospital, and Home for Destitute Colored Children, the Bethesda Christian Home, the Children's Christian Home, the Philadelphia Home for Infants, the Northern Home for Friendless Children, the Howard Hospital and Home for Incurables, and other Philadelphia institutions; also to the Children's Sea Shore House at Atlantic City, N. J. Mr. Newell was a Philadelphian by birth, but had long been resident in New York.

On July 4th, the Rev. Henry Lubeck, of St. Timothy's church, and the Rev. Henry Mottet of the church of the Holy Communion, sailed for Europe on the *Ethiopia*.

Tuesday, July 14th, was observed in commemoration of the beginning of the Oxford Movement, in consequence of resolutions of the New York Catholic Club. The date was selected at a meeting of the club held at Mazzetti's, June 23rd, the Rev. A. G. Mortimer, D. D., presiding. It is the anniversary of the assize sermon preached July 14th, 1833, by the Rev. John Keble, which proved to be the first step in the great movement.

St. Augustine's chapel (Trinity parish) had a pleasant entertainment on July 2nd, when the House School completed its work for the past season. The opening prayers were followed by what might be justly called a panoramical exhibition of the various useful things there, accompanied by bright, cheery "Motion Songs." The school is in sole charge of Miss A. E. Strackbein, and has a commodious room especially arranged for this purpose. The dainty little chairs, brooms, and other appurtenances used by the little girls; their quick, lively movements, and neat, light dresses, served to make a very pleasing, pretty effect, thoroughly appreciated by those present; everything moving in perfect unison, giving evidence of excellent training. As explained by Dr. Kimber, the idea of this school is not to prepare girls for service, but to teach them how to manage their own households when that time arrives, and meanwhile, to be clever little helpers in their own homes, implanting in their young minds the full import of the old familiar lines:

> Teach me, my God and King,
> In all things Thee to see,
> And what I do in anything,
> To do it as for Thee.
>
> * * * * * *
>
> Who sweeps a room as for Thy laws,
> Makes that and the action fine.

NEW BRIGHTON.—The Ven. Archdeacon Johnson, who is rector of Christ church, received the honorary degree of Doctor of Divinity at the recent commencement of St. Stephen's College.

HAVERSTRAW.—The rector of Trinity church, the Rev. A. T. Ashton, has resigned to accept the rectorship of St. James' church, Hyde Park, N. Y., but will delay his departure.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Bishop in connection with the trustees of St. Chrysostom's mission church, has appointed the Rev. Joseph Sherlock, of Weehawken, N. J., as the permanent mission priest of the chapel, in place of Mr. Daniel, recently deposed. Mr. Sherlock is a Philadelphian by birth, a graduate of the University of Pennsylvania, and is said to be an earnest and devoted clergyman. The North-west Convocation will undoubtedly become interested in this mission, and generously assist in its support. Mr. Charles M. Burns, architect, is now preparing plans for the new church and parish building, and as soon as the Rev. Mr. Sherlock enters on the work, the new buildings will be commenced at once, and the old ones entirely destroyed. Mr. Daniel has resigned from the trusteeship, and the remaining trustees, the Rev. Dr. Nicholson and the Rev. Mr. Ritchie, will shortly fill the vacancy.

On the 7th Sunday after Trinity, the Rev. Herma L. Duhring preached his 23rd annual sermon as rector of All Saints' church. He stated that during the past year there were 67 Baptisms, 28 persons confirmed, 40 marriages, and the burial office had been said 30 times. He also gave the following figures, embracing the whole period of his connection with the parish: public services held, 5,650; sermons and addresses, 5,250; Baptisms, 1,789; Confirmations, 687; marriages, 1,028; burials, 1,801; contributions for church and missionary purposes, $143,000. All Saints', in the then district of Moyamensing, was an outgrowth of old St. Peter's, and was organized in 1827; and the late Rev. Henry E. Montgomery, D. D., formerly of that parish, was its rector for many years, prior to his removal to New York City.

The Rev. Dr. Nicholson has resigned the chaplaincy of the First Regiment, N. G. P. This command seems to be unfortunate in retaining a spiritual director for any length of time, since Dr. Nicholson's immediate predecessor in that office was the Rev. Dr. Jaggar, rector of Holy Trinity, who resigned therefrom when he became the Bishop of Southern Ohio.

Somewhere over 60 years ago, the late Rev. Dr. Piggott, who recently died at a very advanced age in Maryland, was a city missionary in Philadelphia, and he undertook to erect a free church where rich and poor might meet together, in the House of Prayer. The project met with favor, and money was contributed for the purpose. Ground was obtained, the corner stone of All Souls' church was laid by the venerable Bishop White, and the walls of the basement had reached the height of 12 feet, when the cholera epidemic of 1832 supervened, bringing matters to a stand-still. Pecuniary troubles arose, which ultimately resulted in a sheriff's sale, and the property passed into other hands. After the lapse of some months, the building (which was of the "meeting house" style,) was finished, and rejoiced in the name of the church of the Ascension, for which a special charter had been obtained which, so far as possible, carried out the views of the originator of All Souls', in this, that any person contributing the (nominal) sum of one dollar per year, should be entitled to vote at the Easter Monday election. Since the present rector, the Rev. G. Woolsey Hodge, has been the incumbent, this parish has elected to become a free church, and at the recent annual convention of the diocese, permission was sought and obtained, to eliminate from the charter this special clause, the aid of the civil courts being also invoked to legally effect the end desired; and thus, after a period of over 60 years, the idea which originated with the venerable city missionary, has been attained. The old church edifice was ill adapted to the proper rendering of the divine office, and it was but a question of time when it could be abandoned. The parish procured an eligible lot on Brown st., and having erected a commodious parish and school building, utilized the former until the church proper would be ready for occupancy. As the funds were provided, an organ chamber, choir, and sanctuary have been built, and other improvements made. But still the church is incomplete; before very long, the lot which separates it from South st. will be purchased, the building will be extended to that front, and a lofty tower will be erected; then the edifice will be finished.

Mr. Henry Disston has presented to the corporation of the church of the Holy Innocents, Tacony, the ground for the new church shortly to be erected.

NEWPORTVILLE.—Grace chapel in this village is under the care and supervision of the Rev. Johnson Hubbell, of Grace church, Hulmesville. The chapter of the Brotherhood of St. Andrew of Christ church, Eddington, having offered its services for missionary work at Newportville, special services were held on the second Sunday after Trinity, when the Rev. Messrs. Hubbell and Bryan made addresses; and on the feast of St. John the Baptist, when the Rev. Charles Lyons preached the sermon. W. B. McCoy, warden of the chapter, has taken charge of the Sunday school, and the attendance thereat has already notably improved.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—During the past year, the total receipts of the church of the Reformation, of which the Rev. John G. Bacchus, D. D., is rector, have been $17,468, and the total expenditure, $16,353. The amount paid out for diocesan objects was $1,190.41, and for general objects, mainly missionary, outside the parish and diocese, $249. The sum of $6,000 has already been paid on account of the new parish house. Happily there is no debt whatever upon the church property. Altogether the past year has been the most successful, financially, in the history of the parish, the receipts from pew rents and offertories being largely in excess of previous years. The spiritual growth of the parish, under its beloved rector, is proportionate.

Arrangements have been made for the formal opening of the new St. Luke's church, on St. Luke's Day, October 18th. The services will be especially rich in rendition. It is expected that the Bishop of the diocese will preach in the morning, and the Rev. Dr. Geo. R. Van De Water, the former rector, in the evening. At night, a festival of guilds will take place, with a procession of all the members. Benediction services will follow during the week. A mortgage rests upon the edifice, but everything in the chancel, the two organs, the bishop's throne, clergy stalls, and every article of furniture about the choir and sanctuary, and the windows, will be memorials and paid for. These gifts, and the new altar silver and vestments, will all be blessed for their sacred uses. On Monday night, the new lectern, the gift of the Young Girls' Missionary Guild, will be blessed, and the sermon will be upon the Gospel and the so-called higher criticism. On Tuesday night, the benediction of the memorial pulpit, with a sermon on "The preaching for the times." Wednesday night, the benediction of the organ, with an address on "True Church Music." Thursday night, the benediction of the altar, with sermon on the "Sacramental System." Friday night, the benediction of the Baptistry, and altar vessels and vestments, with a sermon on "True Catholicity." The preachers are expected to be, besides those above-named: Bishop Coxe, of Western New York; Bishop Huntington, of Central New York; Bishop Neeley, of Maine; the Rev. Dr. Morgan Dix, the Rev. Dr. Greer, the Rev. Charles R. Baker, and the Rev. Chas. H. Hall, D. D., D. C. L. It is intended that the services shall be a series of object lessons, and the addresses will be gathered in a small memorial volume of Churchly instruction. The music at these services will be under the direction of Dr. Woodcock, and will be rendered jointly by the choirs of the cathedral and St. Luke's, possibly reinforced by orchestral instruments.

Of the $11,000 just paid on the debt of St. Peter's church, $5,000 was derived from a legacy. To this, two or three gifts of $1,000 each were added. The balance came from small gifts of the whole congregation, which is not a wealthy one. The fine property, church, parish building, and rectory, are now free from all incumbrance.

FARMINGDALE.—The Sisters of St. John the Baptist, New York, are now receiving poor mothers and their children at their summer house, St. Anna's Cottage. Last summer at a cost of $1,394 39, the good Sisters gave the delights of fresh air and healthful recreation to 432 of these unfortunates of the crowded city. Already during June, the present summer has shown the need of larger provision. As yet the expenses of August are to be met by funds that are to be appealed for. The Sisters will go forward in faith that generous hands will not withhold what is needed.

ISLIP.—The Rev. H. R. Freeman, rector of St. Mark's church, who received a call elsewhere, will remain where he is. The reason given is that he does not feel at lib

erty to leave unfinished certain work which he has entered upon in his present parish, and which continues to need his attention.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

At the Detroit Church Academy, the principal, the Rev. Paul Ziegler, M. A., at the close of the school year awarded the following prizes: Charles T. Bush, four term prizes in succession and special prizes in mathematics and German; Herbert T. Sherriff, Greek and English; Wm. G. Hutchinson, Latin; Robert T. Speed, natural science; Albert H. Trainor, intellectual arithmetic; Howard Bell Ziegler, junior and deportment prizes. The school enrolled during the past year 25 boys, most of them fitting for college.

HOUGHTON.—Bishop Davies made his annual visitation to Trinity church on Monday, July 6th, and confirmed a class of 42. Evensong was sung by the pastor, the Rev. Wm. Reid Cross, after which the *Veni Creator* was sung and Holy Confirmation administered. The candidates were presented individually to the Bishop, who was seated at the chancel steps. Immediately after the Confirmation, the Bishop delivered, in his characteristically paternal style, a most admirable and timely address which has won for him the love and devotion of the faithful there. One of the most interesting features in the service was the confirming of a large number of the choristers, who, but for their connection with the vested choir, would probably never have come under the Church's influence. The musical part of the service, especially the offertory, Mendelssohn's "Hear my Prayer," was admirably rendered, and on the return of the procession to the robing room, the Bishop praised the boys most highly for their excellent singing and perfect deportment Too much praise cannot be given the organist and choirmaster, Mr. Percy V. Greenwood, for the high state of cultivation to which he has brought the choir during the few months he has been drilling them. On Tuesday morning at 6:30, the newly confirmed received their first Communion, about 50 others also partaking of the Blessed Sacrament. The Bishop was celebrant, the Rev. W. R. Cross, Gospeller, and the Rev. Benj. Judkins, Epistoller. At both the Confirmation and first Communion, the female candidates were clad in white gowns and wore the regulation Confirmation caps.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The closing exercises of the Berkeley Divinity school begin from year to year with the alumni service held in the chapel on the evening of the Tuesday preceding ordination. This year, ordination day fell on the 3rd of June and the alumni services on the preceding evening, which was June 2nd. After Evening Prayer in St. Luke's chapel, the Rev. J. H. White, of St. Paul, Minn., preached a very practical sermon from the text, "Then, therefore, endure hardness as a good soldier of Jesus Christ." II. Tim ii: 3. Following this service was a very pleasant reunion of the alumni. On Wednesday morning, immediately after the chapel service, the alumni association held their annual meeting. The following officers were re-elected: *President*, Bishop Niles of New Hampshire; *honorary vice-presidents*, Bishop Thomas of Kansas, Bishop Vincent of S. O., Bishop Leonard of Ohio, Bishop Davies of Michigan, and Bishop Nichols of California; *vice-presidents*, the Rev. Messrs. Hart and Lines; *secretary*, Rev. J. H. Barbour; *treasurer*, the Rev. P. L. Shepherd. The choice for preacher next year fell upon the Rev. Lucius Waterman, of Littleton, N. H.; substitute, the Rev. Mr. Moreland, of Nashua, N. H. During the year there have been five deaths among the alumni, the Rev. Messrs. J. M. Peck, '56; C. R. Bonnell, '57; J. H. Stringfellow, '73; C. H. Preston, '76; J. S. Kent, '76. It is hoped that during the coming year the library fund of the alumni may be greatly increased, and a movement having that end in view has been set afoot. As usual, the ordination services were held in the parish church, Holy Trinity. The services commenced at 11 o'clock. In the procession there were upward of 50 clergymen, most of them old Berkleyans. The sermon was preached by the Rev. Dr. Battershall, of St. Peter's church, Albany, N. Y. The names of those ordained will be found in another column. At 4 o'clock, the Bishop held his annual reception for the alumni and the students, with the clergy and friends gathered for the occasion. As always, it was largely attended and greatly enjoyed. In the evening the newly ordained deacons read Evening Prayer in the school chapel.

Middlesex Archdeaconry met this year on June 16th, at Killingworth, a little hamlet in the midst of the charcoal region, some 18 miles south of Middletown. The rector of this parish, the Rev. W. C. Knowles, by untiring efforts of his own, assisted by a few friends, has erected here in what one might almost call a wilderness, a unique little church. The sermon was preached by Archdeacon Binney. The Rev. C.H. Raftery celebrated the Holy Communion, and was assisted by the Rev. H. C. Randall and the Rev. P. L. Shepard. The communicants numbered more than 40, an unusual number on a week-day. At the business meeting which followed, the Rev. John Townsend was elected secretary and treasurer. Applications for assistance were received and appropriations made. After the meeting adjourned, the clergy and people adjourned to the rectory, about a half-mile distant, for luncheon. Notwithstanding the drenching rain, everybody was cheerful, and did ample justice to the culinary skill of all Killingworth. After luncheon, the Bishop confirmed two candidates, the second class during the year. After the Confirmation services, missionary addresses were made by the Rev. Messrs. Raftery, Barber, and Mitchell.

KENT.—Archdeacon George visited this parish, June 28th, and was much pleased with the status of the work there. He preached both at the morning and evening services, and was attentively listened to by all. The rector still holds meetings on Sundays in the schoolhouses in the outlying hamlets, and always, if due notice has been given, finds good congregations to welcome him. The parish has been growing steadily for a number of years. Each year it adds some to its communicant list, and also goes on increasing its endowment fund. It is far from being rich, but its people love their church, and are determined to preserve it to their posterity. On Sunday, July 5th, the Rev. Elisha Whittlesey, the secretary of the Society for the Increase of the Ministry, an old rector of the parish, spent the Sunday there, preaching two able sermons and administering the Holy Communion.

STAMFORD.—Dr. Tatlock, the rector of St. John's church, was made happy on his last birthday, and also the 25th anniversary of his rectorship of the parish, by a reception being accorded him, and some $3,000 or more given him, wherewith to make a trip to Europe, if he so desired. Accompanying the gift was a brief address, and also resolutions passed by St. John's Guild, expressing hearty appreciation of Dr. Tatlock's services to the parish. A copy of these resolutions, beautifully engrossed and richly framed, were presented to the rector by the treasurer of the guild, Mr. J. M. Brown, suitable remarks accompanying them. Mr. Tatlock was taken completely by surprise, but, recovering himself, responded in a manner which showed that he thoroughly appreciated so great an act of kindness.

BRIDGEPORT.—Mrs. Catherine E. Hunt, lately deceased, has given by will $3,000 to Christ church, the Rev. Beverly E. Warner, rector, and $6,000 to the Domestic and Foreign Missionary Society.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

The journal of convention gives the following statistics: Baptisms, adults, 166, infants, 503; confirmed, 514; marriages, 151; burials, 255; communicants, 5,231; Sunday school teachers, 454, scholars, 3,604; total of offerings, $141,405.25.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

SOUTH AMBOY.—Bishop Scarborough made his annual visitation to this parish on the fifth Sunday after Trinity, June 28th, and confirmed 39 persons, presented by the rector, the Rev. H. M. P. Pearse; 29 at the parish church (Christ church) and 10 at the chapel (Doane Memorial.) This makes 127 persons who have received the "laying on of hands" in the parish in less than 3 years, and the Bishop took occasion to congratulate both rector and people upon the large additions which are being made to the flock every year, especially as there is very little increase in the population of the borough.

Through the assistance of Mr. Carl Sandin, a young Swede, student of the General Theological Seminary, the rector is prosecuting what promises to be a very successful work among the Scandinavian population there. Service is held every Sunday evening at the chapel, by Mr. Sandin, in the Danish tongue, and the edifice is always crowded at these services. There is a large Scandinavian settlement in South Amboy and vicinity, and more Danish, Swedish, and Norwegian families are constantly arriving

MASSACHUSETTS.

The Rev. Frank L. Norton, D. D., for some time rector of St. Stephen's, Lynn, died July 2nd, and was buried Sunday, July 5th, at Middletown, Conn. He was long incapacitated by illness, and his death was not unexpected. His name and influence were honored through the diocese as an able servant of the Lord, rich in good works, and a preacher who rightly divided the word of truth, and moved to good the lives of others.

SWAMPSCOTT.—The mission begun here the first Sunday in June has been re-organized and incorporated under the laws of the commonwealth of Massachusetts, as the "Parish of the Holy Name." The meeting for the purpose of organization was held Tuesday, July 7th. The following officers were elected: Mr. J. V. Warren, senior warden; Mr. John Hurd, junior warden; Mr. Stephen P. Hurd, clerk; Mr. Chas. W. Davidson, treasurer. The constitution declares that the object of the corporation is to secure to the town of Swampscott the ministrations of the Holy Catholic Church. None but male communicants in regular standing in the Holy Catholic Church can be members. The constitution also provides that the rector shall preside at all parish meetings, and shall vote both as chairman and as a member of the corporation. The parish lists are not yet completed, but at present 60 communicants are enrolled. It has been supposed that the Swampscott mission is wholly the work of Lynn people. It is true that a number of Lynn people belong to it, and have aided it with money, but it is also true that less than a third of the parish live in Lynn. It has been reported that the Rev. Paul Sterling started the Swampscott mission. This is also a mistake, for although Mr. Sterling has many friends in the parish of the Holy Name, yet he never has been in any way connected with it. Much credit is due the ladies of the parish for their energetic work in making vestments for the choir at a week's notice. The ladies met July 13th, to organize a society of Church Workers. They elected a president, vice-president, and three directors. The rector is chaplain *ex-officio*.

BOSTON.—The church of the Advent has received another memorial in the shape of a massive crucifix measuring over four feet in height and two feet in width. It is made of solid brass with corpus of silver, and is in memory of Florenda Brown Evans. It has been placed on the high altar.

The church of the Messiah has abandoned its old building on Florence st., and the Jews have taken possession. The parish will worship in the hall of the Murdock Hospital for the present. The new church will be completed in October.

EAST CAMBRIDGE.—Extensive repairs are going on in the church of the Ascension. The tower will be made over, and the basement receive a new flooring with other furnishings. This will involve an outlay of $1,000. The rector will remain in charge during the summer, and superintend the work.

BELMONT.—The Rev. E. A. Rand, of Watertown, has started a mission here called "All Saints." Services are held regularly, and the prospect for a strong parish is encouraging.

MELROSE.—The Rev. Paul Sterling has accepted the rectorship of Trinity church, and will begin his duties Sept. 15th.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop,

The Bishop has been on visitation in that part of his extensive jurisdiction which embraces the western Black Hills. He arrived at Newcastle, on Thursday morning, 25th ult., where a neat little church was erected last December, and found considerable progress had been made both in fitting up the church and gathering in the people. He celebrated Holy Communion, catechised the Sunday school, baptized 12 persons, and preached at Evensong to a crowded church.

The next day the Bishop went to Cambria, about eight miles distant, where are situated the extensive coal mines of Messrs. Kilpatrick Brothers and Collins; at present about 500 men are employed here, and it is anticipated this force will be doubled before the winter. The superintendent very kindly placed the large dining hall of the hotel at the Bishop's service, and when the latter fully vested entered at eight o'clock, he found about 200 miners awaiting him. Shortened Evensong was reverently said and a few familiar hymns sung, the superintendent of the mines presiding at the organ, and then the Bishop reasoned, as did the first missionary bishop, St. Paul, before a far different congregation, of righteousness, temperance, and judgment to come, and never did preacher have a more attentive congregation. The Bishop was much impressed with the urgent necessity of building a church or a mission room in this busy mining camp, the services at present being held by the missionary in an inconvenient and inadequate school house.

On Saturday, the Bishop, accompanied by Mr. Edward H. Parnell, the lay missionary at Newcastle and Cambria, travelled 60 miles by rail and stage to the pretty little town of Sundance. Here, on Sunday morning, the 5th after Trinity, in the pretty and beautifully appointed little church of the Good Shepherd, Mr. Edward Hamilton Parnell was ordained to the diaconate. The Bishop preached the sermon, which was a clear and unanswerable vindication of the Apostolic Succession, the preacher happily choosing as an illustration the succession in a masonic lodge, of which he attended special communications both at Sundance and Newcastle. It is pleasant to know that the arguments used succeeded in convincing several sectarians who happily were present at the service. In the afternoon, the Bishop addressed the Sunday school and baptized three adults; he preached at Evensong to a large congregation, and administered the apostolic rite of Confirmation to eight persons, the class including the leading citizens of the town. On Monday, the Bishop, assisted by the Rev. E. H. Parnell, united in matrimony the highly-respected and hard-working priest in charge, the Rev. Chas. E. Snavely, to Miss Sarah E. Williams, eldest daughter of Mr. and Mrs. Richard Williams. The event evoked considerable interest in the town, and the happy pair were the recipients of many beautiful gifts and hearty good wishes. In the evening, the Bishop held service again in a primitive little school house eight miles from town, and close to the bride's home, when three persons were baptized and eight received the laying-on-of-hands. The Bishop, accompanied by Mr Parnell, left Sundance for home early on Wednesday morning. To the regret of his parishioners, the Rev. Mr. Snavely, owing to the altitude of Sundance not agreeing with him, is about removing to another sphere of work in Idaho.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

WASHINGTON, D.C.—The death of the Rev. Wm. A. Schubert, which occurred early Thursday morning, July 9th, was very sad. as he was moving across the street, being in feeble health, he was knocked down by a boy riding a bicycle. He fell to the ground insensible and lived only a few hours. Dr. Schubert had been ordained a Lutheran minister in Europe, but he studied afterward at the Theological Seminary near Alexandria, and was ordained some years ago a minister of the Episcopal Church. He was at one time a resident at Churchill, Md., and officiated in religious services there, but was never rector of a church. He has resided in this city since 1879.

PETERSVILLE.—The building committee of the new St. Mark's church, at a meeting held at "Barleywood" recently, transacted important business. Modified plans were substituted by Mr. T. Buckler Ghequier, architect, of Baltimore, and several bids for the construction of the church were laid before the committee. Mr. W. L. Duvall, builder, of Frederick, secured the contract, and it is expected that work will be resumed at once, and pushed to a rapid completion. The church will probably be opened for divine service during the early fall and consecrated at the Bishop's annual visit. When completed, this church, it is said, will be one of the prettiest and most comfortable churches in Western Maryland.

PORT TOBACCO.—The Archdeacon of Annapolis, the Rev. F. S. C. Moran, recently dedicated St. Philip's chapel near the rectory, in this parish. A large number of colored and many white persons were present to listen to the able sermon delivered by the Ven. archdeacon on the occasion. The new chapel has just been completed and has a seating capacity of about 400. The new edifice will be a lasting monument to the earnest effort of the pastor, the Rev. J. E. Poindexter, and the Christian zeal of his honored wife in behalf of the colored people of this parish. For the present, the rector, the Rev. J. E. Poindexter, will officiate every two weeks in the new church.

POOLESVILLE.—The Bishop visited St. Peter's church on Sunday, July 6th, and confirmed a class of seven persons.

UPPER MARLBORO.—On Thursday night, July 11th, the Bishop preached in Trinity church and confirmed a class of 16 persons.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

BUFFALO.—June 17th was Commencement Day at St. Margaret's School. The honor of "Lady of the Day," awarded for superior proficiency in studies, was conferred this year upon Miss Gertrude Barnard, of Tonawanda, who directed the class exercises of the morning in an able manner. After an invocation by the Rev. William A. Hitchcock, of the church of the Ascension, and an instrumental duet (Moskowski), by Misses Elizabeth Clarke and Charlotte Putnam, the principal, Miss Eliza C. Tuck, read a report of the year's work. Dr. Mann awarded the prizes to the members of the honor roll. Dr. Hopkins, on behalf of the alumnæ, delivered the "Welcome to the Class of '91." The response was appropriately made by Miss Gorton. Medals were then awarded by Miss Tuck.

In the evening, at Trinity church, the Commencement office was celebrated. The choral service was most elaborate, the vested choirs of Trinity, St. Paul's, and church of the Ascension, participating. The principal feature was the address and the presentation of diplomas by Bishop Coxe. In his felicitous manner, the Bishop referred to the noble work of the founders of St. Margaret's School, of the rich fruition of their endeavors, and expressed gratitude to God for the progress it had made during its brief career of seven years. The foundation of the teaching at St. Margaret's, he said, was the Creed, the Lord's Prayer, and the Ten Commandments, as reflected in the Beatitudes. The Bishop then gracefully performed the ceremony of presenting the diplomas to the graduates. A reception subsequently was given at the school, the rooms being handsomely and profusely decorated with daisies, marguerites, and other flowers.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

At a meeting of the trustees of the College of the Sisters of Bethany held July 13th, the treasurer reported that the debt which was incurred for extensive improvements just before the death of Bishop Vail, had been reduced $6,000; that the school, although somewhat smaller than usual, owing to the stringency of the times, had numbered during the past year 185 pupils. The outlook for next year, on account of the abundant crops in Kansas, is so good, that it was determined to relieve the Bishop of all duties which would confine him to the college, whereupon the Rev. James Otis Lincoln, A. M., a graduate of Harvard and an experienced teacher, was elected chaplain and Professor of Latin, Miss C. B. Burchan was made first vice-principal and head of the school, and a full corps of teachers, 17 in all, were engaged for the year ensuing. During the summer, Bethany's beautiful campus of 29 acres, in the center of Topeka, has been newly fenced and the buildings thereon put in repair.

At the annual meeting of the trustees of St. John's School, Salina, the rector's report was exceedingly gratifying. All the teachers of last year were re-elected; $1,000 were contributed personally by the trustees for a new library, and official notice was given that Vail Hall would be connected with the city before autumn by an electric railroad.

As Kansas is rejoicing over the prospects of an unprecedented harvest, new hope and life have been imparted to the missionary work of the diocese. The Rev. John Bennett, the general missionary of the Southeast Deanery, has been elected rector of Fort Scott, Gaena, and Baxter Springs; the Rev. C. Rowland Hill, rector of Junction City, and the Rev. C. E. Sills, rector of St. Paul's church, Wyandotte. The two churches of Leavenworth are still vacant, though well supplied for the summer. The greatest need just now, is two general missionaries for Western Kansas, to which the population, driven out by three years' drouth, is slowly returning. At Ottawa, the Church has made remarkable progress, and so also at Pittsburgh and Arkansas City. Hutchinson is building a new church, and El Dorado is taking steps in the same direction.

Bishop Thomas will remain in his diocese this summer, superintending the work on his school buildings, and making an occasional visit to his vast missionary field. His family is spending the summer in Wickford, R. I.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

EASTON.—About two years ago the first contract was given in the building of Trinity Cathedral; and after interruptions from various causes, notably the sickness and death of the then assistant minister, Rev. Dr. Barton, was opened for service on Wednesday, July 8th. The building is considered a model of architectural neatness. In style it is a combination of Gothic and Romanesque, cruciform interior, with Georgia pine ceiling in hard finish and tinted walls. The tower remains to be completed, and a few articles of furniture have yet to be supplied. In furnishing the cathedral, many memorial gifts were made, notably the altar, of carved antique oak, a memorial of the late Bishop Lay; the bishop's chair, antique oak, a memorial of the late Bishop Boone, of China; the priest's chair, antique oak, a memorial of Rev. Joseph R. Walker, father of Rev. A. R. Walker; the credence, in antique oak, the Sunday School's memorial of Walter W. Byerly; brass altar desk, a memorial of Dr. Henry T. Goldsborough; the altar rail, of brass and antique oak with brass standards, a memorial of Mrs. Ariana Bateman, wife of Col. H. E. Bateman; the pipe organ, antique oak, a memorial of Mrs. M. F Phipps; the eagle lectern, carved antique oak, a memorial of Mrs. Elizabeth Bulitt Chamberlaine, wife of Dr. J. E. M. Chamberlaine; the font, in marble, antique oak, and brass, a memorial of Mrs. Mollie S. Hulse, wife of Mr. Edgar J. Hulse; the clergy stall, in antique oak, a memorial of Miss Ann Smith; and several articles of church furniture, with the windows. At 5 P. M. Wednesday, there was a service in benediction of the memorial gifts. At the font there was read an appropriate lesson from Scripture, with a suitable collect. This was repeated at the windows, the lectern, the stalls, the organ, the altar rail, and the altar, each having its appropriate lesson and collect; after which the *Gloria in Excelsis* was sung, followed by the blessing. The Bishop conducted the services, the Rev. Mr. Walker reading the lessons. Notwithstanding the heavy rain at the time, there was a good congregation in attendance.

On Thursday at 6:30 A. M. there was an early celebration of the Holy Communion, at which the Rev. Geo. W. Lay was the celebrant. At this service there was a good attendance of communicants. The clergy formed in procession at the vestry room and proceeded to the front entrance, marching up the center aisle while the processional hymn, "The Church's one foundation," was being sung. The Rev. Dr. Martin acted as Bishop's chaplain and carried the episcopal staff. The Rev. C. E. Buck read Morning Prayer to the lessons, the Rev. J. A. Mitchell, the lessons, and the Rev. J. H. Chesley, the Creed and collects. The Bishop read the pro anaphora, with the Rev. Dr. Barber as epistoler. The sermon was preached by the Rev. Geo. W. Lay, son of Bishop Lay, and was appropriate to the occasion, his text being St. Matt. v: 14 16. After the sermon the Bishop proceeded with the celebration of the Holy Communion. At 8 P. M., after a processional, the Creed and several collects, the Rev. Mr. Walker read appropriate letters from the Rev. Messrs. J. V. Stryker, Dr. Malcolm, J. W. Larmour, and G. S. Gassner, former assistant ministers. This was followed by short and appropriate addresses by the Rev. E. K. Miller, the Rev. Dr. Martin, and Bishop Adams. At all the services there was good music with a large choir in attendance.

SOUTH CAROLINA.

WM. B. W. HOWE. D.D., Bishop.

Summary of statistics. Clergy canonically resident—bishops, 1, priests, 42, deacons, 3; candidates for Holy Orders, 3; postulants, 3; ordained deacon, 1; churches consecrated, 3; confirmed, 236; parishes and churches in union with the Convention, 55; families reported, 2,215; whole number of souls, 8,533; Baptisms—Infants, 377, adults, 39, not specified, 43, total, 459; marriages, 120; Burials, 253; total of communicants, 4,801; Sunday-schools—officers and teachers, 368, pupils, 2,761; total offerings, $68,-721.68.

ARKANSAS.

HENRY NILES PIERCE. D.D., LL.D., Bishop.

Summary of statistics from the journal: Baptisms, infants, 148, adults, 56, total, 204; confirmed, 168; communicants, 2,173; marriages, 42; burials, 99, Sunday school teachers, 134, scholars, 1,378; contributions, $27,437.61; value of Church property, $215,-459.40.

AGENCIES IN PARISH WORK.

FROM A PAPER READ AT A MEETING OF THE CENTRAL CONVOCATION BY THE REV. A. D. STOWE, DIOCESE OF MINNESOTA.

I name as the first agency in parish work, "The Wardens and Vestrymen." Without going into any account of the origin and history of the offices of warden and vestrymen, we proceed to set forth, in what manner they may become energetic, powerful, and irresistible "agencies in parish work." First, the wardens and vestrymen are the legal custodians of all church property; they hold it in trust for the parish, and as trustees of the parish, they should jealously and zealously look after and guard every interest of the Church. The church building, the rectory, lots, and all other property, are under the personal care and supervision of the wardens, and all repairs and improvements must be looked after and made by them.

It is their duty to see to it, that the church, both in its furnishings and finish, as well as the grounds, are kept as becomes the house of God, His habitation among men. It is their duty, also, to see that all things necessary to the proper conducting of the worship of Almighty God, such as church furniture, altar, altar service, font, books, music, lights, and heat, are provided.

It is the duty of the wardens and vestrymen to take full charge of all the temporalities of the parish. All financial and business matters whatsoever should come under their personal supervision and control. It is the duty of each member of the vestry, and each should feel it a personal privilege and pleasure, to look after the financial interests of the parish; help secure payments and gifts toward the work of the Church, and the maintenance of the Church's services; endeavor, by personal solicitations and their own lively interest in the Church, to secure endowments and raise money for the great and glorious work of extending Christ's kingdom on earth.

Secondly: As per the olden times custom, the wardens and vestrymen are (if they do their duty) guardians of Church worship. In these days of ours, which are not given to an over respect or reverence for God's house and His services, I would urge the propriety of all of the vestrymen, at least, making it a principle—an active principle—of their life, to be always on every Lord's Day, (and week day when possible) present in the church at all services, and by their example and devout, godly conduct, encourage others to the same religious duties and reverence of action. If the officers of a parish do not take enough interest in the services of the Church to be always present, what may we look for in others? In the case of a vacancy of rectorship, in a parish or mission, it is the duty of the vestrymen, in counsel and advice with the bishop, to see that the services are properly supplied; and in the case of the misbehavior or improper conduct of the rector, either by careless or immoral living, or erroneous teaching or preaching, it becomes the vestrymen's duty to report the same to the bishop, and have the evil done away, that reproach be not brought upon the Church of the Living God.

Again, in the third place, the wardens and vestrymen are witnesses to the Faith, and exemplars of holy and religious conduct. A vestryman has not discharged his full duty when he has attended to the merely business duties which may call him to his office. His business is not only to collect cash, but also to collect souls, and gather them into the fold. When a man becomes a Christian in holy Baptism, and then takes an office in the Church of which he has become a member, he has become a witness to the Faith; he has not only declared his anxiety about the welfare of his own soul, but also his anxiety about the welfare of his brother's soul for all eternity as well; he acknowledges that he is his brother's keeper. All this he does by the mere fact of his holding an office in the Church; and yet how many vestrymen are there who make use of this power, aye! this blessed privilege which they have, to warn one wayward son from the path of danger, or speak one word of brotherly, Christian entreaty to a fellow man in temptation and sin. Golden opportunities for good and the upbuilding of the Church fall in the pathway of these officers of the Church which come to no other person, not even to the rector; and the vestrymen that are alive to all of these responsibilities, are, indeed, a power in any parish, which will lead it on to grand triumphs in saving souls and extending the kingdom of heaven among men. A parish with such an agency in its work is bound to be a grand success, in the fullest sense of the word, and God's richest blessings are sure to be visited upon it. If all the vestrymen in our American Church would march in solid phalanx, as God and the Church would have them, what an army of conquest they would be in the Church militant, and what a crown of glory would adorn their heads in the Church triumphant.

The Living Church.

Chicago, Saturday, July 25, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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The Churchman has had a "short but instructive note" from one of our missionary bishops, whose work is languishing for lack of means, and who has been unable to secure from the Board of Missions a sufficient appropriation to support the number of clergy needed to occupy the field. Such cases are not unusual at the best of times. We suppose there is never a year when more than one bishop may not make the same complaint. But the instructive part of this particular bishop's note is found in the reason which he assigns for his lack of supplies. He writes "sadly but earnestly that Churchmen at the East seem to be so busy seeing that one man shall not be made a bishop, and that another shall be tried for heresy, as to forget their usual generous contributions to the prosecution of the true work of the Church." *The Churchman* accepts this statement as a correct explanation of the difficulty, and concludes that recent controversies have not been favorable to the "furtherance of the gospel," and that "therein lies their most signal condemnation." It is a curious comment upon this sweeping condemnation of controversy as impeding the "furtherance of the Gospel," that St. Paul uses that expression (Phil. i: 12) in a connection which gives it a meaning directly opposed to that of our contemporary. He declares that the controversies which are raging around him at Rome, some of them the offspring "of envy and strife," "have fallen out rather unto the furtherance of the Gospel." This, as he explains, is because all this has attracted more emphatic attention to himself and the message which he announces from his prison-house, and because through it all many more are emboldened to preach the true faith. Thus, every way, "Christ is preached; and I therein do rejoice, yea, and will rejoice." It is not controversy in itself which is to be deplored, but the unbelief or misbelief which makes controversy necessary.

UPON the case in hand it seems proper to remark, first, that it is rather a precarious mode of reasoning which would connect the needs of one missionary jurisdiction with controversies which happen to be going on at the same time, when it does not appear that there is any necessary relation between the two things. If these controversies were indeed causing divisions in many influential parishes and thus diverting attention from the general work of the Church, or breaking up the parochial organizations for special purposes, missionary or otherwise, there might be some ground for the conclusion that deficiencies in certain directions were owing to this cause. But whatever the case may be, it will hardly do for a bishop who holds the true Faith as the most precious of all possessions, and who can look beyond the immediate practical necessities of his own work, to deprecate a conflict which concerns the Christian doctrine of God, the true Divinity of our Lord, the Incarnation and the Resurrection, as nothing else but injurious controversy. The advance guard of the army has a noble and glorious work to do, but it is no less necessary to repel attacks in the rear and to quell mutinies in the ranks. It has happened before now that troops who went forth to fight for a republic, have found themselves in the end, through a revolution at home, aiding to establish a very different government. This bishop who finds it so hard a task to sustain the labor laid upon him without adequate support, must consider that troublesome as the work is of preaching the Gospel where it has not been known, those ought not to suffer reproach from him, who find the burden laid upon them, through the weary methods of controversy, of making it sure that he shall have any Gospel left to preach. Finally, as to the general effect of controversy for the Faith upon the interests of the Church at large, we believe that it will be found that every conflict in which essential truth has been vindicated or religion purged of moral corruption, has been succeeded by a period of rapid progress.

THE SITUATION.

It is announced that the election of the Rev. Dr. Brooks as Bishop of Massachusetts has been confirmed by a majority of the House of Bishops. His consecration will therefore follow in due course. We have not disguised from our readers the gravity of the issues which we believe to be involved in this event. The radical Broad Churchmen have made it sufficiently clear that they regard their triumph in this contest as the beginning of a new departure for the Episcopal Church. We agree with them so far as to feel convinced that it commits all those who hold the doctrines of this Church in their integrity to a long and distressing struggle, embarrassed at the outset by what we cannot help regarding as an unfortunate failure on the part of our venerated chief pastors to meet a tangible issue by a refusal to temporize. The opportunity was presented of making the position of the Church clear by a practical step which could not be mistaken, and that opportunity has been lost.

But we are far from regarding the accession of a bishop of doubtful record and questionable views as the supreme test of the orthodoxy of the Church. It is an error, and, under all the circumstances, a dangerous error, of administration; but such errors have been committed in times past, and will undoubtedly be committed again, without destroying the Church or overthrowing the Faith. The practical aspect of affairs may possibly become much worse than it is, the growth may more widely extend of a bastard liberalism which would remove all definite meaning from the Creeds and doctrinal statements of the Church, to the dismay and discouragement of many who fondly trusted that they had found in her the "kingdom that cannot be moved;" and yet so long as those creeds and statements remain in their integrity, so long as the Prayer Book continues to echo and emphasize their ancient meaning from end to end, and so long as our canonical legislation continues to harmonize with Creeds and Prayer Book, it were a sin to say that the candlestick had been removed, or to join with any who would cry out in despair, "Let us depart hence." That we are destined to see attempts made to alter or abolish the Creeds, to change the sacramental offices of the Prayer Book, or insert alternates in the liberal sense, and to repeal all canons which guard the apostolic order of the Church, there can be little doubt. That programme has been definitely announced by more than one representative of the revolutionary movement. It is true, moreover, that the success achieved in the present instance by that party gives fresh courage to its leading spirits in their bold aggressiveness. But those attempts are to be met as they occur, and though the Church ought to be prepared for them, no one has a right to assume in advance that they will be successful.

Without in the least degree desiring to minimize the seriousness of the situation, we desire still less that it should be magnified or given a significance which it does not bear. There are some who, by a swift process of logic, would implicate the Church in heresy and the denial of her own express declarations and laws relating to the necessary order of the visible Church. Dr. Brooks apparently treats Unitarianism as an admissible doctrine, and has only scorn and contempt for the Apostolic Succession, therefore (they would say), those bishops who assent to his election are also directly implicated in these positions. The bishops represent the Church, therefore their action is equivalent to an authoritative declaration that the Church forsakes her stand upon these fundamental matters.

But we submit that this is an instance of the misuse of logic in religion. It would first have to be shown that the bishops can change the doctrine or discipline of the Church in any other than the constitutional manner. That they may pave the way to such change is clear, for they have the power, as opportunity is presented, to fill the House of Bishops with Broad Church radicals until revolutionary legislation becomes a matter of course. But the admission of such men now and then, even if it were done with a deliberate view to such a result, would not yet commit the Church. Further than this it must be shown, before the soundness of the consenting bishops themselves can properly be impeached, that they intended by their action to endorse the principle that Unitarianism may properly be tolerated, or that the episcopacy is merely a convenient and venerable form of Church government. Where so eminent a man as Dr. Brooks is concerned, there is notoriously large room for the play of personal feeling, and the principles involved are easily obscured. It is to be observed that the Broad Church movement in its more threatening aspects has only lately revealed itself. Its tendencies have doubtless been apparent to acute observers for a long while, but it was easy for the majority of our bishops and clergy, immersed in engrossing practical affairs as most of them are,

to be insensible to a movement which seemed confined to a somewhat restricted intellectual sphere. It received no notice in the Pastoral of the House of Bishops in 1889, and it is clear that even yet in many quarters there is no apprehension of danger from this direction. The reproaches which have fallen upon THE LIVING CHURCH for its recent course are a sufficient proof of this. It is to be assumed, therefore, that many of our bishops have assented to the consecration of Dr. Brooks because they did not connect it with any danger to the Church, since they hardly believe in the existence of any such danger. They have discerned nothing in this present contest but the jangling strife of tongues unwarrantably disturbing our peace. Others have accepted the general assurances which have been given out that the candidate has been grievously misrepresented, and that there is an explanation of his past record consistent with perfect loyalty to the Catholic Faith and Church. We should have to search the roll of bishops very narrowly to find a single one, who interpreting the position of Dr. Brooks as we have felt compelled to do, and believing that in him we are giving to a dangerous and aggressive faction the most powerful leader they have ever had, has nevertheless given his consent to his consecration. An error of judgment, disappointing and deplorable as it may be, is not to be confounded with intentional indifference to formal heresy.

If we wish to know how our bishops really stand upon the main questions at stake, we must see how they have expressed themselves apart from circumstances which so often confuse the practical judgment and lead men into acts which seem opposed to their most cherished principles. In the Declaration on Unity of 1886, we see them unanimously concurring in the statement that both the Catholic creeds and the Episcopacy are fundamental to the existence of the Church and a part of the divine *depositum*. It is absurd to suppose that there has been any such change of conviction in that venerable body as would lead even a small minority to challenge or deny that solemn statement. And it is to be observed that it is an exclusive statement. It implies that *there is no room in the Church for those who will not accept it*. But further than this we believe the addresses and charges of our bishops throughout the Church might be examined in vain for any trace of denial of fundamental doctrine, or any tolerance of that new interpretation of the creeds which would insert a "not" before some of their principal articles. As little would we discover any inclination to relegate the episcopacy to the position of a merely human contrivance, time-honoured, convenient, and respectable, but nothing more.

One more word before we leave this subject. It has been hinted by High Church friends of Dr. Brooks, that in case of his elevation to the episcopate, he will no longer be found at Unitarian anniversaries, union meetings on Good Friday, or Plymouth installations. It has even been suggested that a necessary result of his entrance into the House of Bishops would be a strengthening of his views in the line of Church order and government. We regret to say that we cannot feel any sanguine hopes in this direction. Yet it must be admitted that such a result is possible. We have never thought Dr. Brooks clearly open to the charge of formal heresy. It has been his affiliations and apparent sympathies on that side, rather than his utterances, which have given us apprehension, while his repeated expressions of hostility to the idea of a divine order for the government of the Church have been too explicit to leave any doubt of his position with regard to episcopacy.

It is possible that when he finds himself a bishop in the Church, looked up to as a leader by a motley throng of Unitarians, Liberals, absolute religionists and agitators, he will feel impelled to differentiate himself from them, and thus fulfill the fond hopes of a small section of his recent defenders. Similar things have happened, and they are possible again.

But, however this may be, the duty is plain for all who love the Church in its integrity not to be dismayed by a single defeat, but to continue the contest for our Faith and Order, until truth is vindicated and safety assured. Many of those who have hitherto been unconscious of the tendencies of the times, will, sooner or later, awake to the real dangers which threaten us; and our confidence is unshaken that in the end these evils will pass as a cloud and the ancient landmarks remain unmoved.

SERMON NOTES.

PREACHED BY THE REV. WALKER GWYNNE, IN ST. MARK'S CHURCH, AUGUSTA, ME. ASCENSION DAY, 1891.

"He led them out as far as to Bethany."—St. Luke xxiv:50.

What is needed in every true Christian life is a faith that realizes all the great truths of our holy religion in a simple matter-of-fact way, just as a child does. Most of us have once had this way of looking at things. There was a time when heaven was just above the tree tops. But as life goes on and the lights of earth dazzle us with their nearer radiance, too many have to confess with the sad humorist, that heaven is "farther off" and less real. There must be effort and thought to retain the child-like and better realization, without this the greatest truths concerning Christ and heaven will become dim.

It is to help us constantly to resist this "easy descent" to a shadowy faith that is the great purpose of the Christian Year. Apostolic preaching was a witness and not merely an argument. It was an appeal to facts and not merely to feelings. And so too the Church's Year still preaches Christ, brings facts before us in sharp outline and reality. Her days are not mere "fast days," or "days of thanksgiving," or "weeks of prayer," offering opportunities for the exercise of sentiments or vague devotion. They are anniversaries commemorating actual events. None is more important in this respect than Ascension Day.

Now let us remember that all this story of the Ascension might have been so very different. It might have been a great deal more or a great deal less. For instance, our Lord might have exercised His glorious risen power, called legions of angels to His side, and with appalling majesty have ascended up visibly in presence of Pilate and Herod and the whole priesthood and people of Jerusalem. Even Tiberius in his splendid palace on Capri in the bay of Naples, and the armies of imperial Rome might have been called to witness such a glorious manifestation of that "all-power in heaven and earth" which had been committed to the despised and crucified Galilean. Or, on the other hand, the Lord Jesus might have ascended to the Eternal Father in a very different way. At the expiration of the days devoted to His manifestation and His teaching concerning the setting up of His Church, He might have disappeared as quietly and secretly as when at Emmaus He vanished from the sight of the two disciples in the evening gloom.

But no, neither of these is the way He chooses. The Lord Jesus returns from Galilee, He is now back in Jerusalem, and the Eleven are with Him. They meet in the familiar upper chamber. He gives them some final instructions. Then He leads them out, down through the busy streets, across the bridge over the Kedron brook up the hillside. It seems all like the old days. He is going in front of them, leading onward like a shepherd. No eye sees Him in the streets, only eleven men are visible, not the twelfth. At the edge of His beloved Bethany, at the crown of the Mount of Olives He pauses. It is the spot where He and His disciples had watched the sun-setting behind the city which was in a few days to reject Him, and where He had sat and talked quietly about the most tremendous event in the world's history, the end of all things, and the final judgment of mankind. Here after a brief interview, He rises gradually on the air, inch by inch, foot by foot, higher and still higher, until the strained eyes see His Form grow less and less, and at last, a golden cloud, a material thing, intervenes between their sight and Him, and He is gone.

Two practical thoughts connected with this aspect of the Ascension:

1. Think of the close union between earth and heaven which this gradual departure suggests. No sudden break in Christ's human life—all a transition, a rising plane, a blending of earthliness and heavenliness, a "bridal of the earth and sky." We are all too apt to regard the two spheres as wholly separated. We do not always speak or think of heaven in a natural way. Yet all life is a unit, an organic whole. Life in heaven is simply the continuation of life here—habits, temper, spirit, desires. Death is but the opening of a door into another room—an antechamber—in God's great house, and only a cloud divides. Our resurrection and ascension will be but a second opening into a higher room.

2. Think, too, what this visible, gradual departure of our Lord implies concerning His own present existence. I do not now speak of what He is doing, but of what He is—a Man "of flesh and bones"—not a mere spirit, but possessing "all things appertaining to the perfection of man's nature." There is a visible spot of earth among the hills of Galilee that He still looks back to as His old home with all the tenderness of earthly human affection. The ascended Son of God does not cease to be the Son of Man, Jesus of Nazareth. He is not merely one who once did live. He ever liveth. He is a present Person. "Jesus Christ and His Times" expresses more than a record of a life of thirty-three brief years under a Syrian sky. These are the times of Christ. Must not such thoughts help us to make all our life more real, to increase our loyalty to Him whom, having not seen, we love, help us to measure all earthly things aright, and to fix our hearts on the true treasure in the true home?

NEEDED REFORM.

SUGGESTIONS IN REGARD TO THE VISITATION OF THE SICK AND THE BURIAL OF THE DEAD, ADOPTED BY THE ST. LOUIS CLERICUS.

1. In all cases of sickness where the ministrations of the parish priest are desired, send for him at once. Let not those who are sick be deprived of their spiritual privileges, because of the mistaken idea that the clergyman ought, by some sort of intuition, to know of every case of illness in the parish, and to come without being sent for, or that the patient will be needlessly alarmed by the presence of a minister in the house or at the bedside.

2. In case of approaching death, let the pastor be notified at once, and let him commend the soul departing into the hands of its "Creator and most merciful Saviour." In case of unexpected danger, and in the unavoidable absence of the priest, let some Christian present see that the soul goes out on the "wings of prayer."

3. When death comes, if there is no near relative or friend to whom can be entrusted the arrangements for the immediate preparation of the dead, and such other matters as pertain to the burial, take counsel with your rector, and be governed by his experience and advice.

4. Let the body be prepared for burial under the supervision of some near relative or friend, and not be entrusted to the care of hired strangers or taken to an undertaker's establishment. Embalming or preserving on ice is in most cases unnecessary and a useless expense, and has been in some

cases a dishonor rather than an honor to the bodies of the dead. For dress, a simple white or black robe made something like a sleeping garment, is suggested, instead of the usual dress; the dead are going to *rest*.

5. Do not allow a public or neighborhood exhibition of the loved one who is asleep. Let those who are relatives or friends be quietly admitted, and let such arrangements be made as will permit the immediate family to bid adieu to the body of the dead, without being subjected to the curious gaze of a crowd. If possible, let the coffin be closed before the service begins, if the service is held at the house. In no case should the coffin be opened in the church.

6. Simplicity and inexpensiveness in funerals are most earnestly counselled. Imperishable and costly caskets increase greatly the expense to the living, and diminish the proper respect to the dead. Interments should be private, *i. e.*, carriages should be provided by the family for their own use, for the pall bearers, and for the officiating clergyman. Others who desire to go to the cemetery should provide their own conveyances, but it should not be considered essential that others besides the family go to the grave. In the matter of flowers, it is recommended that extravagant display be discountenanced. A few cut flowers placed by loving hands within or upon the coffin are often a more genuine token of affection than a multitude of strange devices which suggest ostentation rather than affection.

7. When possible, the bodies of all children and baptized persons should be brought to the church—the Father's house—for the funeral services.

8. Except in cases of extreme necessity, burials on Sunday should be discouraged.

SUMMARY.

The objects in view are the decent care of the bodies of the dead; economy and simplicity in funerals; the use of plain hearses; the disuse of crape, scarves, plumes, velvet trappings, all floral decorations save a few cut flowers; the discouraging of all, except members of the family and pall-bearers and the officiating clergyman, from attendance at the grave; the early burial of the body in soil sufficient for its resolution into its ultimate elements; the use of coffins which will rapidly decay after burial; the substitution of burial lots for family vaults; funerals in the church rather than at home; and except in cases of extreme necessity, the discouragement of burials on Sunday.

WHO can imagine by a stretch of fancy the feelings of those who having died in faith wake up in enjoyment! The life then begun we know will last forever; yet surely if memory be to us then what it is now, that will be a day much to be observed unto the Lord, through all the ages of eternity. We may increase indeed forever in knowledge and in love, still that first waking from the dead, the day at once of our birth and our espousals, will ever be endeared and hallowed in our thoughts. When we find ourselves after long rest gifted with fresh powers, vigorous with the seed of eternal life within us; able to love God as we wish; conscious that all trouble, sorrow, pain, anxiety, bereavement, is over forever; blessed in the full affection of those earthly friends we loved so poorly, and could protect so feebly while they were with us in the flesh; and above all, visited by the immediate, visible, ineffable presence of God Almighty, with His only begotten Son our Lord Jesus Christ and His co-equal, co-eternal Spirit, that great sight in which is the fulness of joy and pleasure for evermore. What deep, incommunicable, unimaginable thoughts will then be upon us! What depths will be stirred up within us! What secret harmonies awakened, of which human nature seemed incapable! Earthly words are indeed all worthless to minister to such high anticipations. Let us close our eyes and keep silence. —*Parochial Sermons, Newman.*

NOT ALTOGETHER AN IMAGINARY CONVERSATION.

"Good morning, Mr. ——. I have called to ask you for some help for a weak mission in the city—a needy neighborhood with a large population and a considerable nucleus of our own Church people."

"My dear sir, I am overrun with appeals of all sorts. Besides, I have given $35 for diocesan missions this year. Don't you think we are getting too many poor mission churches in Chicago?"

"Well, Mr. ——, if you go far enough back in the history of your own parish, you will find that it was a pretty poor and weak affair, and if I remember right, the records of the diocese show that in 18— to 18— it had aid from the missionary board. But now, my dear friend, you are what I call a typical Chicagoan. You have wealth and a good name, and I suppose you would be picked out as a representative Churchman. We all feel that your heart is in the right place, but pardon me if I say that I do not think you use good business foresight and wisdom when you talk this way about missions, and especially when you mention your little matter of $35. You believe in Chicago—no man more decidedly. Let us look at the reported details of growth, the past year. Over 1889, the average rate of business expansion has been between 10 and 30 per cent. Bank clearances have increased more than $713,000,000 over 1889. The transfers of real estate aggregate $227,000,000, about as great as for the previous two years combined. One million one hundred thousand shares of stock have been handled, and $18,270,000 bonds. The receipts of flour and grain were 197,000,000 bushels, and the shipments 204,600,000 bushels. Fourteen million head of live stock were received at the stock yards, represent $232,000,000. The building statistics for the year are not before me; but with buildings everywhere rising from the prairie, varying from the humble cottage to the palatial dwelling, and from the suburban grocery to the prodigious 13-story business houses of the centre, this would be quite as wonderful a showing. Considering that Chicago is 1,000 miles from the sea, it will be a great surprise to some to learn that the clearances and arrivals at this port, 22,701 in number, exceed those at any other port, on sea or lake, in the United States. Taking the seven chief seaports of the country, Chicago's clearances and arrivals are nearly two-thirds as many as those of all seven combined. This is true on the basis of tonnage, for in this report the figures of New York are outstripped. This represents an immense amount of internal commerce centering at this point. The 40 mile water frontage of the city is 30 per cent. greater than that of Liverpool, and the land area in connection is 1,000 acres, valued at $100,000,000. All this has served to develope the manufacturing interests of Chicago at a marvellous rate. There are now three times as many as there were 10 years ago. Such works as those of the Washburn & Moen Company, manufacturers of barbed wire in Worcester, Mass., with 1,000 hands, are repeatedly throwing up old plants in the East, and at enormous expense securing a foothold here; in some cases it is their only salvation. Observe that nothing has been said about the railways, which stretch like antennæ from this centre to all parts of the continent. The figures would be equally surprising."

"Yes, they are surprising; but they are still considerably this side of the truth. Why, my reverend friend, do you realize that not only is Chicago not far from the centre of population in the United States, but it is very soon to become the financial centre as well? This is the significance of our getting the World's Fair, that in finances, as in politics, the great central west is to be the controlling power of the land."

"Just so, just so. And what about the power of Chicago as a religious centre in the coming glories of the future? I take it that is something to be seriously pondered. Shall the Church go to sleep in wide-awake Chicago? Are we to grow enthusiastic over magnificent buildings, and complain of the little weak missions!"

"Well, of course, that is to be thought of; but—"

"Pardon me, my good sir; it is that *but* which many of the Churchmen of Chicago must get rid of, or, with all our encouraging growth, we shall fail to keep up with the tremendous demands of the hour, and prove criminally recreant to the religious needs of this vast community."

"Well, I think you are right. We ought to do more. We must. I have given $35, but (I hope you will not object to this but) I will try to do better; you may put me down for $100 for that mission; and, see here, call around whenever you want help for other missions."

"Many thanks. God bless you."—*The Diocese of Chicago.*

PERSONAL MENTION.

The address of the Rev. E. C. Alcorn is Westmoreland, Oneida Co., N. Y.

Chaplain G. W. Dunbar, U. S. A., has been ordered to Alcatraz Island, Cal., and may hereafter be addressed at that post.

His Royal Highness, the Prince of Lusignan, Prince of Jerusalem, Cyprus, and Armenia, has conferred the Knighthood of the Order of St. Catherine upon the Rev. G. J. Fercken, rector of Emmanuel church, Islip.

The Rev. W. D. Sartwelle has entered upon his work as missionary in the "Panhandle" country in the missionary jurisdiction of Northern Texas, from Vernon to Amarillo. He should be addressed at Vernon, Wilbarger Co., Texas.

The Rev. Charles E. Murray has been elected registrar of the diocese of Delaware.

The Rev. Joseph Sherlock, B. D., has resigned Grace, Weehawken, N. J. His address after August 1st, will be 1062 St. Bernard's Place, West Philadelphia, Pa.

The Rev. Robt. Scott has accepted the call to All Hallows, Snow Hill, Maryland, diocese of Easton. He will not enter upon his duties until September.

TO CORRESPONDENTS.

T. B.—We have never seen it stated otherwise, hence we cannot say that there is any reliable evidence.

J. C.—The following Bishops-elect failed of Confirmation in the General Convention: The Rev. Uzal Ogden, to New Jersey, 1798; N. H. Cobbs, missionary bishop to Texas, 1841; Francis L. Hawks, to Mississippi, 1844; J. B. Britton, to Ill., 1847; Jacob L. Clark, to Nebraska and Kansas, (Miss.) 1856; Milton C. Lightner, to Colorado, (Miss.) 1865; Robert J. Parvin, to Nevada, (Miss.) 1865; Geo. F. Seymour, to Ill., 1874. Dr. DeKoven, elected to Ill. in 1874, failed of Confirmation in the Standing Committees. No instance of a failure to confirm by the bishops is on record.

ORDINATIONS.

In the chapel of the Berkeley Divinity School, Middletown, Conn., June 3rd, 10 candidates were ordained by the bishop of the diocese, all except one, the last named, being graduates from Berkeley in this year's class: John Franklin Ballantyne, B. A., Clarence Hawley Beers, B. A., George Israel Brown, B. A., Samuel William Derby, Freeborn Garrettson Jewett, Jr., B. A., John Jabez Lanier, Ernest de Farmery Miel, B. A., Howard Austin Putney, B. A., Geo. B. Richards, Ph. B., Irvine Peake Johnson, B. A. Messrs. Jewett, Lanier, and Miel were ordained for other bishops, by request, the remaining seven belonged to the diocese of Connecticut. The Bishop celebrated the Holy Communion and was assisted in the administration by the Rev. Profs. Binney, Barbour, Russell, and the Rev. S. C. Seymour, of Trinity church, Hartford.

OBITUARY.

BACKUS.—Fell asleep in Jesus, at his home in Painesville, Ohio, July 18th, 1891, after a long and distressing illness, borne with Christian fortitude, faith, and patience, the Rev. Arthur M. Backus, former rector of St. w's. Elyria, Ohio, and of St. Paul's, Dedham, Mass. Burial in Lake View Cemetery, Cleveland.

"We give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors."

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

A CAUTION.

I hear that a Rev. John Serbis, Ben Israel, professing to be a priest of the ancient Church on the coast of Malabar, is now travelling about in the States, and that he is using my name as an introduction. I feel it right to say that I received him at Qu' Appelle, and helped him, as he brought with him a letter from the Bishop of New Westminster, which stated that the Bishop had heard of him from certain bishops in the States. I regret, however, very much, to say that what I have since heard about Mr. Serbis has been anything but favorable, and I consider it my duty to make it known as far as I possibly can, that Mr. Serbis has no right to use my name as sanctioning his appeals, although it is true that I did help him.

The last place at which I heard of him was at the First Baptist church, Denison, Iowa.

ADELBERT,
Bishop of Qu' Appelle.

Qu' Appelle, N. W. T., Canada, July 11th, 1891.

ACKNOWLEDGEMENTS.

The following donations have been received towards purchasing the stereopticon: Mrs. Cobb, Tiverton, R. I., $8; Mrs. Seymour, Fort Still, $6.50. For Church family, $5, from S. E. C.; Anonymous, $10.

APPEALS.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions.*

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

TO CONTRACTORS AND BUILDERS.

The building committee of Grace church, Oakfield, Wis., wish to let the contract for building, either wholly or in part, a stone church, size about 30 ft. by 60. The plans may be seen by calling on W. S. RUSSELL, Oakfield, Wis., to whom address all communications.

MISCELLANEOUS.

YOUNG clergyman wanted for new parish in growing eastern manufacturing town; excellent field; salary $600. "ENERGY," THE LIVING CHURCH Office, Chicago.

PRIEST, graduate G. T. S., N. Y., desires temporary engagement for August and September, or longer. SACERDOS, care LIVING CHURCH.

WANTED.—A Kindergarten teacher, capable also of taking charge of a small primary department in connection with mission work in a small western village, number of pupils about 20. Address G., care of THE LIVING CHURCH.

TO LEASE.—A comfortable and commodious building of thirty rooms, located in one of the most beautiful and healthy residence portions of the city of Spokane, Washington, will be leased to any qualified persons wishing to carry on a Church School for young ladies. Apply immediately to the REV. C. B. CRAWFORD, rector of All Saints' church, Spokane.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 837, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

CHOIR AND STUDY.

CALENDAR—JULY, 1891.

25. St. James, Apostle. Red.
26. 9th Sunday after Trinity. Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

We are indebted to the courtesy of Mr. Preston Ware Orem, *Mus. Bac.*, organist and choirmaster of St. Paul's church, Los Angeles, Southern California, for information concerning the first annual festival of the vested choirs of Southern California, which was held under his direction on St. John Baptist's Day, June 24th, in St. Paul's church, Los Angeles. The festival was delightfully successful in all respects. Three vested choirs participated, numbering together seventy-four voices, boys and men. The San Diego choir travelled one hundred and fifty miles to attend this first beginning of choral confederation on the Pacific Coast, an enterprise commending itself to the heartiest consideration of all good Church people elsewhere. Two services were held, although but a simple full rehearsal was found practicable. There was full choral Celebration in the morning, with the service of Eyre in Eb; Introit, "Lord, for Thy tender mercies' sake," Farrant; offertory, "O God, have mercy," bass solo (St. Paul) Mendelssohn. At Evensong, choral service, Tallis; *Magnificat* and *Nunc Dimittis*, Macfarren in G, (unison, and an excellent selection); anthem, "Lord, for Thy tender mercies' sake," repeated; offertory, baritone solo, "It is a good thing," from "Eli," Costa.

The summer season in New York opens with an unprecedented supply of orchestral music not only for the city, but for its charming suburban resorts. For the first, the municipal authorities provide open air concerts twice each week in Central Park, one evening weekly, at the Battery, Washington Square, Tompkins Square, the East River Park, and Mount Morris Park, Harlem. In each instance, an interesting programme is printed and interpreted by an excellent military band. In addition, Mr. Theodore Thomas with his celebrated orchestra are giving nightly concerts in the new Madison Square Garden, with exceptionally attractive programmes, an engagement which continues until about the middle of August. At Coney Island the usual attractions are offered, Gilmore, with his unique military band, and Anton Seidl with his metropolitan orchestra, giving afternoon and evening concerts at the "Manhattan" and "Brighton" respectively, and at popular prices. The leading Church choirs in the city, are either greatly reduced or replaced by substitutes, or in a moulting condition, or taking vacations. In Trinity parish, the services while well sustained, hardly reach the average excellence during the summer, as it has come to be a very general practice for most families who can command their movements, to migrate to rural homes or summer resorts, for a season that seems to grow longer each year. The practical result is that parish work and activity are now compressed within eight months of the year, the churches lying fallow the rest of the time. Most of the parochial clergy take a long outing, strangers and "assistants" officiating to attenuated congregations where churches remain open. It is noticeable that the number of churches kept open throughout the year is steadily increasing. Several churches have employed new organists since Lent, among them are St. Mark's, Calvary, St. Ignatius, and St. Andrew's. The movement for choirs of mixed voices, men, boys, and women, all vested, seems gaining adherents, not only in New York, but in widely separated regions.

It has pleased a London contemporary to quote and criticise the account of the Chicago Choir Guild, which appeared in this department. Naturally enough, our English critic is so far out of perspective as to quite misconceive the significance of the event. Much more entered into the occasion than even the unprecedented development of the vested choir movement, and the imposing proportions it has assumed in Chicago. In the youth of the writer, Chicago did not even figure in the old "Olney's Geography," which passed for our text book in the schools; and it is little more than two generations ago, when it was but an obscure village made up mostly of fishermen and Indian traders. To-day it dominates the central and western regions of the United States, and is the second city in population on the continent; it is developing with a swiftly growing ratio that baffles and confuses all customary bases of computation. With its material prosperity, the arts and finer institutions of an advanced civilization have kept pace; and the assemblage of 1,200 vested choristers in such a city, and the delivery of a Choral Festival of such artistic dignity and significance, might well be regarded as an event altogether phenomenal. So far as we have had opportunity to measure our experiences with those of leading clergy and eminent musicians who were present, our account does not seem chargeable with extravagance or exaggeration. Besides, our contemporary would do well to bear in mind that the *nil admirari* cultus, so indispensable in the make-up of an Englishman, is not universally recognized as a token, or guinea-stamp, of manners and accomplishments. We are accustomed to look at events pretty much as they occur, and as a journalist, to regard them not only dispassionately, but truthfully. An undue repression or suppression, is in substance quite as untrue as overdrawing or exaggeration. Ours is a young Church, at best, and its marvellous western development seems almost a history of yesterday.

We may be pardoned for suggesting to our critical contemporary that the higher and larger significance of that Festival lies in its educational value in a highly intelligent community, where, outside of our few churches, crude and empirical notions concerning religious music and religious worship very generally prevail. The marshalling of this mammoth choir, duly vested—for vestments are the proper uniform for choralists,—"in beauteous order ranged," proved an invaluable "object lesson" where it was urgently needed. In Chicago and the country and cities adjacent, the question of "vested choirs" for divine worship,—their practical value and general desirableness,—may be taken as henceforth determined and settled. It should at the same time be remembered that we are not only making history with astonishing strides, but creating and establishing sanctions and boundaries in the domains of taste and the general æsthetics of both social and ecclesiastical life. And in all this, The Living Church recognizes its proper office and privilege.

In this day of loose thinking and agnostical mirage the following splendid passage from Victor Hugo, should render helpful service. The current sophistries concerning the superficial character of art and beauty, bred chiefly among the Parisians, are working degradation and demoralization far and wide. Let us read this wholesome plea from the master mind among modern Frenchmen, and be thankful for it:

Be of some service. Do not be fastidious when so much depends upon being efficient and good. Art for art's sake may be very fine, but art for *progress* is finer still. Ah! you must think? Then think of making man better. Courage! Let us consecrate ourselves. Let us devote ourselves to the good, to the true, to the just; it is well for us to do so. Some pure lovers of art, moved by a solicitude which is not without its dignity, discard the formula, "Art for Progress," the Beautiful Useful, fearing lest the useful should deform the beautiful. They tremble to see the drudge's hand attached to the muse's arm. According to them, the ideal may become perverted by too much contact with *reality*. They are solicitous for the sublime if it descends so far as to humanity. They are in error. The useful far from circumscribing the sublime enlarges it. But critics protest: To undertake the cure of social evils; to amend the codes; to impeach law in the court of right; to utter those hideous words, "penitentiary," "convict-keeper." "galley-slave;" to inspect the police registers; to contract the business of dispensaries; to study the question of wages and the want of work; to taste the black bread of the poor; to seek labor for the working woman; to confront fashionable idleness with ragged sloth; to throw down the partition of ignorance; to open schools; to teach little children how to read; to attack shame, infamy, vice, error, crime, want of conscience; to preach the multiplication of spelling books; to improve the food of intellects and hearts; to give meat and drink; to demand solutions for problems and shoes for naked feet; these things they declare are not the business of the azure. Yes, art is the azure; but the azure from above whence falls the ray which swells the wheat, yellows the maize, rounds the apple, gilds the orange, sweetens the grape. Again I say a further service is an added beauty. At all events, where is the diminution? To ripen the beet-root, to water the potato, to increase the yield of lucerne, of clover, or of hay; to be a fellow-workman with the ploughman, the vine-dresser, and the gardener—this does not deprive the heavens of one star. Immensity does not despise utility, and what does it lose by it? Does the vast vital fluid that we call magnetic or electric flash through the cloud-masses with less splendor because it consents to perform the office of pilot to a bark, and to keep constant to the north the little needle intrusted to it, the gigantic guide? Yet the critics insist that to compose social poetry, human poetry, popular poetry; to grumble against the evil and laud the good; to be the spokesman of public wrath; to insult despots; to make knaves despair; to emancipate man before he is of age; to push souls forward and darkness backward; to know that there are thieves and tyrants; to clean penal cells; to flush the sewers of uncleanness,—is not the function of art! Why not? Homer was the geographer and historian of his time, Moses the legislator of his, Juvenal the judge of his, Dante the theologian of his, Shakespeare the moralist of his, Voltaire the philosopher of his. No region, in speculation or in fact, is shut to the mind. Here a horizon, there, wings; freedom for all to soar. To sing the ideal, to love humanity, to believe in progress, to pray towards the infinite, to be the servant of God in the task of progress, and the apostle of God to the people—such is the law which regulates growth. All power is duty. Should this power enter into the repose of our age? Should duty shut its eyes? And is the moment come for art to disarm? Less than ever. Thanks to 1789, the human caravan has reached a higher plateau; and the horizon being vaster, art has more to do. This is all. To every widening of the horizon, an enlargement of conscience corresponds. We have not yet reached the goal. Concord condensed into felicity, civilization summed up in harmony—that is yet far off.

MAGAZINES AND REVIEWS.

The Atlantic Monthly, July, is passing rich in entertainment and suggestion. It is not easy to conceive a more attractive array of things both serviceable and enjoyable. There is good easy reading throughout, and that is a consummation not easily reached. A certain flavor of choice, dainty, thoroughbred English, without pedantry or priggishness, prevails, with a tempting array of artistic contrasts, both in topic and treatment. Many of the papers are quotable, and should be broken up in this way for a livelier circulation through the press. There is something finer than a happy accident that brings two such sterling papers as Signor Lanciani's "Underground Rome," and W. J. Stillman's "The Old Rome and the New," in conjunction; since one uncovers a rich vein of precious antiquarian lore, while the other, with an artist's refined intelligence, follows sorrowfully in the unlovely wake of modern enterprise that obliterates and devours old Rome with remorseless greed. No modern writer, save perhaps Hawthorne or Story, has penetrated the mystery and fascination of the Eternal City more tenderly and wisely than Mr. Stillman, who, by the way, makes havoc with the old-time superstitions that have made the summer climate of Rome a terror to wayfaring folk. Mr. Stillman draws upon a long experience, and insists that, with the precautions which need to be exercised in any or every climate, Rome is both habitable and enjoyable year in and out. It is a joy to get something fresh from the pen of Octave Thanet, most picturesque of our women word-painters, as any one may see who will read her "Plantation Life in Arkansas," a study palpitating with splendid vitality, throughout. Agnes Repplier exercises her flashing wit over "English Railway Fiction;" and Prof. Shaler, for whose pretensions in religious and sociologic regions we have small liking, renders the world of education and educators an heroic service in his paper on "College Examinations," every word of which must commend itself to every sensible and thoughtful teacher. The production of such an article by a Harvard professor, involves an exploit of rare moral courage, breaking, as it audaciously does, with the musty, mouldy traditions of college procedure, time out of mind the terror and torment of undergraduate life. William R. Thayer (the masterly portrait painter, we believe) supplies the best monograph on "Tintoret, the Shakspeare of Painters," yet written; a very great master—one of the greatest—who has been overlooked and undervalued by artist and critic, to the shame and loss of both. Ruskin himself has produced nothing more eloquent and inspiriting than his description of the Epic Series of sixty-four great paintings in the School of San Rocco; and especially in point is his account of "The Crucifixion," pp. 117–118, which shall appear at some fitting time in this department. "The Contributors' Club," which should never be neglected, opens with a delicious sketch,—"A Fellow Traveller."

The Century Magazine, July, will be read with unusual interest, as among its agreeably diversified miscellany will be found "Greeley's Estimate of Lincoln," a paper that may be justly bracketted with Carl Schurz', on the same subject, in the June *Atlantic*—Mr. Greeley, of all our statesmen and editors, having been most intimately familiar with the political history and personal career of the martyr-President, while his English, if wanting in polish in passages, is exceptionally vigorous and picturesque; and a thorough study of "Paris, the Typical City," by Albert Shaw, singularly complete, compact, and instructive. Mr. John Lafarge contributes "Tao

the Way. An Artist's Letter from Japan," hard reading, and indigestible, crabbed and cramped in style, involved, and obscure. "Italian Old Masters," by W. J. Stillman, presents well-written studies of Fra Bartolommeo and Albertinelli, with examples of their work, engraved by T. Cole in his inimitable manner. "A Day at Laguerres," is a delicious, gossippy study of one of the quietest, prettiest nooks, hidden away on the banks of the little Broux Creek, hardly twenty minutes by rail from the Grand Central depot, and overlooked or unrecognized by hundreds of thousands who rush by within a few yards of it. Mr. Smith, who is a facile artist, especially in aquarelle, writes quite as well as he paints. Among the illustrated articles, "General Miles' Indian Campaign," with spirited drawings by Remington; "Across the Plains," and "A Linear Landscape." The frontispiece, portrait of Mr. Greeley, is exceedingly lifelike, indeed the engraving throughout sustains the artistic reputation of this favorite monthly. Something a little out-of-the-way for *The Century*, and especially interesting to musical people, is Richard Hoffman's "Similar Musical Phrases in Great Composers."

THE SCHOOL OF CALVARY, OR LAWS OF CHRISTIAN LIVING REVEALED FROM THE CROSS. By the Rev. Geo. Body, M. A., D. D. London and New York: Longmans, Green, & Co.; Chicago: A. C. McClurg & Co. 1891. Pp. 158. Price, $1.25.

These Lenten lectures were delivered in All Saints', Margaret St., and are an attempt to deduce the science of right living from the Passion of our blessed Lord. These laws, which flow naturally out of a devout contemplation of the cross of Christ, are obedience, mortification, devotion, repentance, charity, and perseverance. In their treatment is manifested the deep and searching spiritual tone of one who has entered into the mystery of the Passion, and is full of practical suggestions to those who desire to be closer followers of the Master. No one can read these lectures and fail to have his spiritual life strengthened and deepened. Anybody who attempts, under the guidance of the author, to enter into the true science of life, will find this little book a help in his endeavor to realize what the *Imitatio Christi* means. The clergy will also find here suggestions for a course of Lenten teaching.

HUMAN SOCIETY: Its Providential Structure, Relations, and Offices. By the Right Rev. F. D. Huntington, D. D., LL. D., D. C. L. New York: Thos. Whittaker. Octavo, pp. 307. Price $1.50.

These lectures now republished by Whittaker were originally delivered by the revered Bishop of Central New York at the Graham Institute in Brooklyn and at the Lowell Institute in Boston, more than thirty years ago, and are freshly issued without revision. They treat of "human society," as a divine appointment, a living instrument of divine thought, a discipline of individual character, a school of mutual help, and in its relation to social theories, to the intellect, as subject to the law of advancement, and as being the sphere of the Kingdom of Christ on earth. The lectures are all deeply entertaining in thought, trenchant in method, lively in their style and most convincing by their reasonable powers. While absorbed in their study, we cannot resist the fancy that right here, at his sire's knee, the gifted and earnest Fr. Huntington received his heritage of conviction on social questions and in his stirring efforts for reform was thus "to the manner born."

MAN IMMORTAL; An Allegorical Poem. By Wm. Stitt Taylor. Philadelphia: J. B. Lippincott & Co.; Chicago: A. C. McClurg & Co. Pp. 277.

This volume, on large paper and in excellent type, is another well-intentioned venture in verse which is predestined to founder at the start—water-logged from its intrinsic dullness. The writer has deep convictions, fervent and true enough, but they should have found a direct, simple utterance in didactic prose, since he is without poetic inspiration and altogether indifferent to the demands of poetic art, if indeed not ignorant of them. There is withal an astounding absence of rhythmic, structural proprieties and exactions, alike offensive to the educated reader, as well as the lover of the poetic art and true poetry, in evidence of which every page may be quoted, were there profit or edification to be had thereby.

THE PREACHER PREPARED. Sixty Suggestive Sermons for the Christian Year. By the Rev. William Hardman, LL. D. New York: James Pott & Co. Cloth, pp. 295.

We are often asked to recommend a book for lay readers, and here is one that seems admirably suited to their use. The sermons are short, direct, and one for each Sunday and other great days of the year. So far as we can judge by reading several of the most important, they would serve for a whole year's reading at morning or evening service. The clergy will also find this volume worthy of attention, in its striking way of presenting familiar truths. There is scarcely a sermon from which some good "suggestion" may not be gleaned.

OUR ITALY. By Charles Dudley Warner. Profusely illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price $2.50.

"Our Italy" is Southern California, of which, with some of the grand scenery of the Rocky Mountains, this book is an enthusiastic description. One has the privilege here of visiting the country with Mr. Warner and of seeing with the eyes of a poet as well as a practical man; for Mr. Warner makes a thorough study of climate, productions, sanitary conditions, irrigation, and all that one is interested to know. The book is an exquisite piece of work in its mechanical execution.

A STONE FROM OBERAMMERGAU, with a description of this wonderful phenomenon. By Eugenia Jones Bacon. New York: Jas. Pott & Co.

This prettily made tract or primer of 16 pages contains besides a picturesque sketch of the Tyrolean village and its worshipful "Passion Play," an account of an accidental discovery in a pebble picked up from the roadway near the summit of the Kofelspitzel which, cross-crowned, overlooks the Oberammergau plain and village, and kept as a souvenir of the locality; a pebble that afterwards disclosed in its fractured surface a marvellous likeness of an ideal Christ, which is reproduced for the benefit of the reader; a face once seen, never to be forgotten in the depth of its divine pathos and sorrows; a likeness wrought by no human hand and skill, as attested by scientist and ecclesiastic alike, a veritable sermon in stone of nature's own inspiration.

ROYAL EDINBURGH, Her Saints, Kings, Prophets, and Poets. By Mrs. Oliphant, with Illustrations by George Reid, R. S. A. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $3.00. Pp. 520.

One feels, on taking up the book, that he has something substantial in hand, but finds the reading not "heavy." The first paper is a charming monograph on "Margaret of Scotland, Queen and Saint." This is followed by five papers on the five Jameses, the heroic period of Scottish history. Part III describes "The Time of the Prophets," the Reformation time, and we are impatient over the hero-worship offered to John Knox, the conceited fanatic to whom Scotland owes its ecclesiastical isolation. The praise of Knox, however, is not without qualification. Under "The Modern City," we are given reminiscences of Buchanan, Burns, and Scott.

THE HISTORICAL NOTE-BOOK: With an Appendix of Battles. By the Rev. E. Cobham Brewer, LL.D. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. Price, $3.50. Pp. 997.

This is one of a series of reference books by Dr. Brewer, for which all literary workers are under obligations. We have already noticed in these columns, "The Dictionary of Phrase and Fable," and "The Dictionary of Miracles." The Note-Book is more than a chronology. Not only events and characters are noted, but also questions and matters of historical interest, especially those related to Anglo-Saxon civilization. This volume is the outcome of many years of skilled labor, and the work seems to be extremely well done, with accuracy and sound judgment.

LITTLE THINGS IN EVERY-DAY LIFE. New York Thos. Whittaker. Pp. 71. Price 25c.

A pleasant preface, taking, as key-note for the work which follows, Dr. Chalmers' expression "the power of littles," which has become almost a proverb as applied to many other subjects besides contributions of money—"little things" which act either as constant sweeteners of life, or as perpetual sources of discomfort and annoyance—introduces six well-written and fascinating dissertations upon little duties, little kindnesses, little efforts, little cares, little pleasures, little sins. The brief work is bound similarly to Drummond's "Greatest Thing in the World." The authorship for the present is unannounced.

THE CHOIR BOY'S LITTLE BOOK. By the Rev. Edmund Fowle, author of "I Will," "I Do." New York: Thomas Whittaker. Pp. 31; price 2oc.

All rectors who have boy choirs should keep a convenient stock of this most useful and admirable little book for distribution. It is a very sensible directory for conduct and devotion, with an added instruction upon the Seasons of the Church. At the beginning is a blank form to be filled for each choir-boy at his admission, followed by a form for the "Admission of a Chorister." It is most tastefully gotten up, small, and strongly bound in light pictured cloth.

THE HA DOCKS' TESTIMONY. By L. C. W. Published by request of the Christian Arbitration and Peace Society, Philadelphia. 1890.

A simply told but touching story of Christian principle and rugged faithfulness in the days of the civil war from 1862-1865. The quaint home life and quiet humor of the friends give a pleasing touch of brightness to a story of sorrow and suffering for principle's sake.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

MUSIC IN AMERICA.

Americans who love music for harmony's sake rather than for art's sake, will be pleased with what Rubinstein has recently said regarding music and musicians in the United States. The great composer and artist says that he has never known such an appreciation of good music as he found in this country, and that the amateur musicians of the United States are ahead of those of any other country. The musical talent that American girls have is, says Rubinstein, something wonderful. There has been a very general idea that music in this country had not reached beyond the first stages of the formative process. It has been known that the United States was the greatest market for pianos in the world, but the impression has been quite general, we imagine, that the piano playing of our girls was about on the plane of the "Maiden's Prayer," with, perhaps, an occasional daring venture to the higher level of the "Shower of Pearls" or even the "Carnival of Venice." Then, too, there have been some courageous maidens, it has been understood, who have executed Chopin in more senses than one, and to whom other modern composers have been not wholly a sealed book; but it must be admitted that as a rule we ourselves have thought very poorly of the standing of our American musicians, especially the amateurs. The musician, like the poet, is born, not made, and the proportion of students of music who attain to eminence is and always must be small. This, however, should not weigh in the balance at all. Playing the piano, which may be taken as a type, for illustration's sake, has a double function. It is, or should be, a source of pleasure to the player and to the hearer. Inasmuch as not more than one in twenty of an average audience can appreciate or understand the so-called classical music, it is evident that popular music must remain popular, at least until the American ear has become more highly cultivated and the American taste more refined. Our amateurs, then, who play Rubinstein and others of his school, must learn not to scorn the humble and despised tune. They may play classical music for their own pleasure, but they must play tunes for the pleasure of others. The greater includes the less, and every great musical artist the world has ever seen has recognized the force and value of harmony. Even Richard Wagner, with all his originality and his peculiar ideas of music, has not scorned the sweet concourse of sounds which falls so gratefully on the unskilled ear. Liszt delights in simple melodies, about which he weaves and twines the golden threads of his musical imagination until the fabric is transformed, but the groundwork is still the simple arrangement of a few notes. The music which goes to the heart and brings the tear to the eye is the true classical music, whether it were written yesterday or centuries ago. Anton Rubinstein is right in praising our musical amateurs. There has been a great growth in music in America within the past few years, and we have outgrown the alphabet of music. In time it is natural to expect another and higher stage, that of musical composition of high rank, and the composers, we venture to believe, will spring from the ranks of the amateurs. Certainly there is nothing to discourage us in the outlook for music in America. As a people we must mellow and ripen before we can accomplish that which is most desirable in any branch of art, and the process must take time.—*San Francisco Chronicle.*

BISHOP MITCHINSON writes as follows to *The Standard:* "It is to be presumed that at one time parish clerks had their use; but 'every dog has his day,' and they had theirs. They disappeared because experience showed that their usurpation of the responses, etc., formed an effectual bar to the people taking their due share in public worship. As they disappeared, the congregation endeavored to resume their rights, much to the edification of all concerned. But are we not now in face of a very real danger of a similar usurpation, with consequences as disastrous? Choirs, alike in town and country, are rapidly monopolizing the service and ousting the congregation. Anthems, "services," elaborate and ornate responses, amens—threefold, sevenfold, manifold, are becoming everywhere the order of the day; and the congregation are perforce again becoming dumb dogs. In cathedrals we endure this (though even there it is hard to part with the Psalms, as one must do now in some,) just as we endure deans and chapters for "auld lang syne's sake; the choirs there enjoy a prescriptive monopoly, which no one ventures to disturb. But the standard of rebellion will have to be raised against the tyranny of the choir in the parish churches, and a determined effort made to restore the congregation their undoubted right in hymn, psalm, canticle, and response. The gatherings of parish choirs at choral festivals are legitimate occasions for the performance of music of a more elaborate and ornate character; but surely the services of the parish church are not improved by these gatherings, so far as congregational singing is concerned."

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

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THE HOUSEHOLD.

AN EARTHEN VESSEL.

BY K. V. P. C.

Only an earthen vessel,
Only a piece of clay,
But moulded to life by the Master,
And fashioned in His way.

This Master has moulded His vessels
In stature both great and small,
And each in its turn He useth,
As He needeth them—one and all.

He hath made them, this Master Almighty,
His purpose sublime to perfect,
And the signet of faith hath imprinted
On the hearts of His own elect.

From the fiery furnace of sorrow,
Where the shadows of sin defile,
He will raise up His chosen vessels,
To bask in the light of His smile.

Thus mould me, dear Lord and Master!
Thy purpose divine to fulfill;
And fashion my life for Thy glory,
In accord with Thy holy will.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER II. — THE REVEREND MATTHEW AND THE REVEREND MARK.

It was the yearly custom of the Reverend Mark Fayerbrother, rector of St. Swithin's church, Chicago, to take a run East directly after Easter, remaining away from his parish two or three weeks. The Reverend Mark was very popular with his people, both as a man and a preacher; and could do much as he pleased. Meanwhile the parish supplied his pulpit at the rate of fifty dollars a Sunday. The first Sunday after Easter was passed by this gentleman in New York City, and he did not arrive at South Uppington, the home of his brother Matthew, until the Thursday night following. On Friday morning the two were together in the rectory study.

The Reverend Mark stood on the oilcloth before the stove (in which the fire had not been re-built) looking down at his brother, who was writing a letter at his desk. This Mark was a strikingly well-made, well-looking, well-appointed fellow. He had a fine, bright, youthful face, though a not too boyish one: it had rather the easy, knowing expression of the travelled man of thirty. His light curly hair was cropped close, and he was smooth shaven save of his handsome mustache. He was dressed in the finest broadcloth, his coat genteely cut in Albert style and buttoned tight about him. He had in his hand an unlighted cigar, with which now and then he went through some of the motions of smoking. Altogether, he had a decidedly luxurious, man-of-the-world look, to which his fresh white tie—the only direct assertion of his calling that his dress seemed to care to make—offered but a feeble protest. One would have seen at a glance that it was he who was the visitor in this cheerless, ill-furnished room. His relation to these stained walls, with their faded photographs and engravings, this threadbare carpet, this shabby lounge and easy chair, these shelves of antiquated books, could be only of the briefest and most incidental character. It was as instantly evident that the older man at the desk was the denizen of the place. It was the Reverend Matthew, whose tall form remained erect and rigid, even as he sat and wrote, whose hair was stiff and gray, whose face, though not unkindly, looked stern and tired, whose clerical collar above his rusty cassock-vest was seen to be sadly frayed, it was he who appeared part of the very furniture of the place, and who clearly had long since passed, as had the room, from the useful-and-ornamental to the strictly useful period of existence.

The younger man was thinking some such thing as this, as he stood before the stove waiting for the letter to be finished; and in his practical, generous way, he was feeling sorry for his brother. It was quite plain what were the latter's needs. He needed, of course, new clothes, new books, new furniture. But, beyond this and in a larger way, he needed change, prosperity, happiness. He needed a pleasanter and more stimulating field; he needed a parish that could pay a salary on which, with his four children, he could decently live; he needed a devoted wife to take care of him and his little ones and keep them clean and tidy. The Reverend Mark loved and admired his brother above any living man, and he would have done anything in his power to supply these deficiencies. But he was not so very rich and influential himself; and the Reverend Matthew was not a man whom it was easy to help.

Matthew folded his letter at last and put it in its envelope. Then he began fumbling among his pens and inkstands.

"I thought I had a postage stamp," said he.

"So you did," said his brother, "but I used it last night. Here!" He produced a big, russia-leather pocket book, and taking out a bundle of stamps, threw them upon the desk. "There's a lot that I don't know what to do with. You take 'em, will you? They get all stuck together in my pocket."

"Thanks," returned Matthew. "I'll use one of them, if you please." He tore one off and held out the rest for Mark to take.

The latter came at once and got them. He knew his brother too well to insist. "You're the same old sixpence, aren't you?" he observed with good-humored irritation.

"Yes," said Matthew grimly. "We don't change much, down here in Connecticut. We're not very progressive."

At this Mark laughed outright. He appreciated its theological intent. His brother was a strict, conservative Churchman, while he himself was broadest of the broad.

"Well," he retorted, still laughing, "We won't let so little a thing as a postage stamp create a schism between East and West, like the Clause *Filioque*."

Then, having gone back to the oilcloth, Mark stood for a moment, thoughtfully examining a slight abrasion which he had discovered in the coating of his cigar.

"So you'll want me to preach for you Sunday?" he presently asked.

"I shall not only want you to preach for me," answered Matthew precisely, "but I shall also want you to take the entire service, morning and evening. I am going away."

"O, you are?" said Mark, still busy with his cigar. "Well, I'm glad of it," he added heartily. "A Sunday off will do you good. Where are you going?"

"I'm going to a place called Norrington, down near Boston somewhere. They wrote me asking me to supply them this Sunday; and as I had just gotten your letter saying you would be here, I wrote them that I would come."

"You've been there before, then?"

"No; I never knew there was such a place until I got the letter."

"Is that so? Why, then they must have asked you with an idea of giving you a call. Wonder how they knew of you? You must take two of your best sermons, Mat. I thought, though"—with the same kindly laugh—"that you didn't candidate, down here in Connecticut."

"Candidate!" exclaimed Matthew. "I'm not going as a candidate. They merely asked me to come and supply. They did not say anything about my being a candidate." He opened a drawer of his desk and took out the letter as if to assure himself.

"Let me see it," said Mark. He went and took the letter, standing, and running his eye over it. Then he laughed and looked up. "No, they don't say anything about candidating. They're mighty careful not to. But it's plain as pikestaff that's what they mean all the same. What in the world do you suppose they want of you if it isn't as a candidate? People don't generally send a hundred miles and to a total stranger for a supply, and pay him twenty-five dollars. They could get plenty of men in Boston for fifteen or twenty. No; somebody has given them your name and they want to hear you. I'm glad of it, Mat, mighty glad. You can suit 'em easy enough without half trying. And it's high time you were out of this forsaken place. What sort of a parish is Norrington? How many communicants has it? Where's your parish list?"

But the ears of the Reverend Matthew were not open at all to these questions. He had taken the letter again and was now studying it—as it had not occurred to his guileless soul before to do—between the lines. He presently looked up at his brother.

"You are right, Mark," said he. "I see it now as plainly as you do." He laid the letter aside with a deepening frown. "That alters the case. I shall write them at once that I cannot come." He took up his pen again with an air of complete decision.

The Reverend Mark groaned aloud, realizing instantly what a mess he had made of it.

"You don't mean to say, Mat," he burst out, "that just because there's a chance of these people giving you a call if they like you, you're going to—to"— He broke off impatiently, his disgust seeming to take away his power of speech.

"I mean to say," replied Matthew firmly, "that we do *not* candidate here in Connecticut. If these people want to hear me they will have to come where I am."

"But I may be mistaken. Perhaps after all, they only want you to supply."

Matthew shook his head. Having once had his eyes opened to a palpable truth, he was not the man to close them again.

"You may think me very foolish," he said, "but it is quite impossible that I should go down there under the circumstances."

"O, I don't know that I blame you," declared his brother ruefully. "Only—what an idiot I was not to hold my tongue!"

"Well," resumed Matthew, making no objection to this last assertion, "I must write at once so as to have the letter go out at ten."

"Look here," cried Mark abruptly. "It will never do, writing them now. They won't get your letter, way down there, before to-morrow night some time; and that may be too late to get anybody else."

Matthew pondered this point a moment. "Very true," he then assented. "I seem never to think of things." He pushed back his chair and got up. "I shall have to send a telegram then. They will surely get that in time?"

"I don't know." Mark stood and pulled at one side of his moustache, seeming to be considering some matter apart from his words. "It sometimes takes a telegram longer than a letter. And it is hardly fair to run risks and leave them to shift for themselves at the last minute, after you've told them you'd come."

"Nevertheless," rejoined Matthew, resolved as ever, though evidently a good deal troubled, "I must do it. It is quite out of the question that I should go. They shouldn't have written in such a way."

"You won't go anyway, eh?"

Matthew shook his head.

"Well, then," said Mark, putting his cigar between his teeth and thrusting his hands deep down into his pockets with an air of suddenly coming to a decision of his own, "I think, then, if you've no objection, that I'll go *for* you. You are certainly bound to send them somebody in your stead at this late day, if you can't go yourself; and —Yes, I think I'll go for you. I was intending to go to Boston, Monday, anyway."

Matthew's face cleared gratefully.

"I'm sure I'd be much obliged to you if you would, Mark. And it's very kind of you. I should be glad to have you here; but under the circumstances, of course, I must give you up. I'll write them a letter explaining why I could not come myself."

"O, you needn't bother to do that," replied Mark carelessly. "I can make that all right when I get there."

(To be continued.)

GUILD WORK AMONG THE BOYS.

BY HARVEY S. FISHER.

III.—THE WAYS AND MEANS.

We would remind the reader first of all that what has been said thus far and what will be advised is the result of several years' experience in guild work among boys and young men. This is the writer's only claim to a hearing; and this, it is hoped, will secure for the methods and principles herein described, a careful consideration. There have been so many dismal failures made in this line of work that where a partial success has been attained, it is due to all who have the best interests of our boys at heart to be told of the methods which have proved most helpful. The nature of the work to be done has been described; it has been hinted that the controlling and animating power should be the personal influence of the rector, his assistant, or perhaps in some exceptional cases, a faithful layman. It but remains to describe the machinery necessary for conducting a guild for boys.

Two rooms, one of them large and spacious, ought to be had if possible

The smaller room should be used as a reading room, and comparative quiet should be maintained there. The larger room will be needed for amusements. Illustrated papers, magazines, and books, the more of them the better, are necessary, with which to stock the reading room. A canvas of the parish ought to secure an ample supply with which to begin. A reading room well equipped will interest about one-third of the boys. A list of games that have been found to be useful are the following: Crokinole, Parchesi, Messenger Boy, Tiddle-dy-winks, Halma, Anabasis, Logomachy, Authors, Jack-straws, Checkers, Dominoes, Go-bang, Fishing pond, Yacht-race, An Honest Race, Rubber vacuum Arrow and Pistol, Bagatelle, etc. Many puzzles may be added. Some of the very best of them can be made by the boys themselves. The great secret, however, of making the amusements a success is to have an abundance of games. The small sum of ten dollars judiciously expended will purchase quite a stock, and by adding a new game every month, the number may be gradually increased and the interest of the boys kept from abating. The boy is by nature a restless animal, and fond of changing from one game to another. It is therefore imperative to have a dozen or more games for a guild of any considerable size.

If rightly managed, a guild for boys made be made to pay all expenses. When asked to give voluntarily to the guild ten cents per month, most of the boys, even of the poorest, will gladly do so. A guild, in which the writer is deeply interested, although the vast majority of its members are poor boys, has in six months' time almost paid expenses, which include nearly forty badges, costing fifty cents each, and games enough to keep a hundred boys amused. In this instance there is no rent or gas bill to be paid. If an earnest effort is made in any parish where there are boys enough to form a guild, the ease and slight expense with which all the necessary tools may be secured will surprise the workers.

As a relief to the regular routine, it is highly desirable now and then to have some interesting talker give an account of adventures such as interest boys. A good magic lantern exhibition could be given under the auspices of the guild both to entertain the members and to bring a snug little sum into the treasury. In most small towns this would be both profitable and feasible. With the help of the ingenious laity, other schemes can readily be devised by which to vary the amusements.

It is an excellent plan to have the boys meet weekly at seven o'clock in the evening. Let there be but one hour spent in amusement, then a short and appropriate office read and an instruction given. The amusements may then be resumed until it is time for dismissal. Such details, however, may have to be varied in each parish.

The instruction should be designed to supplement that received in the Sunday school. A brisk catechising, interspersed with short stories and illustrations, will be sure to interest the boys. Positive and direct dogmatic statements are most effective. We give the following as an example of what we mean:

Q. Who was Jesus Christ?
A. The Son of God.
Q. Who was His Father?
A. God.
Q. Who was His mother?
A. The Blessed Virgin Mary.
Q. Who was His foster-father?
A. St. Joseph.
Q. Was Jesus Christ God?
A. Yes, God the Son.
Q. Was He man?
A. Yes.
Q. Had He an earthly father?
A. No.
Q. Had He an earthly mother?
A. Yes.
Q. What two words joined with a hyphen tell us who Jesus Christ was?
A. God-man.

Thus may the doctrine of the Incarnation be simply yet clearly taught. An explanation of the meaning of the words, virgin and foster-father, will clear up all mistiness in the boyish mind. All the cardinal doctrines of the Faith may be taught in this way.

Every Church guild for boys should consist of three grades of members: those who are communicants, those who have taken the pledge of the guild and wear its badge or symbol, and those who are postulants for the higher grades. The pledge, we believe, should be the substance of the baptismal vow against the three most prevalent sins of youth: intemperance, irreverence, and impurity. There should be in addition to the frequent renewal of this pledge, a rule of daily prayer and of service. It is not wise to ask or expect too much of boys; but it is all important that there is no shirking of the few rules of service, which ought to be at least, the use of the guild prayer daily, and regular attendance upon the services of the Church on the Lord's Day.

In conclusion, the writer would call attention to the Guild of the Iron Cross which is doing such an excellent work amongst the men of the working classes. A parochial boys' guild might well be made a junior branch of this more general organization, without in the least impairing any of the distinctive features which we have seen to be so essential to success.

Every parish priest ought to awaken at once to the supreme importance of this work. We have been suffering from the neglect of this duty by past generations, and we owe it to the Church and to the boys that they be no longer neglected in the daily ministrations. We have an ideal to strive for; we have a perfect example to set before our boys in Him who was

> A son that never did amiss,
> That never shamed His mother's kiss,
> Nor crossed her fondest prayer.

The fault is partly ours, that the boys of to-day fall so far short of such an ideal as this; and, unless earnest efforts are put forth to save them and help them while they still are boys, we need not complain that, when they become men, they are indifferent to our efforts to reclaim them for Christ and the Church.

(*Concluded.*)

LETTERS TO THE EDITOR.

THE DOGMATIC PRINCIPLE OF THE MINISTRY.

To the Editor of The Living Church:

I have just read the report on Church Unity given to the General Assembly of the Presbyterian Church (North), at Detroit, by Rev. Dr. Smith, of Baltimore, Md. I wish to direct your attention to a few points in this report that require examination.

(*a*) It is stated, in substance, that "the only principle on which the Episcopal Church thinks there is not substantial accord, is that of the threefold orders of ministry, and this it does not regard as a matter so much of dogmatic principle as of historic importance."

Now, Mr. Editor, I do not know from whence this latter statement has come; it may arise from a mistaken view of communications made by the Committee on Church Unity, or it may be that the members of that committee of our Church have not expressed themselves as clearly as they should have done; but no matter whence the source, it seems to me the view expressed in the report now under review is wrong and misleading.

Had the subject of the threefold orders of the ministry been, as alleged by this report, a matter not so much of dogmatic principle as of historic importance, I for one, would never have left the Presbyterian ministry. To me, this is a matter of principle, and did not I find the threefold order in Holy Scripture, I would not remain in the Church.

I think it is of great importance that, in our efforts after Church unity, we clearly state our position, and, this being well-grounded, we should adhere closely and firmly to it, both as scriptural and historical. Nothing but injury will result from any other line of procedure. The union that we desire must be one that will guarantee intact the perpetuity of the One Holy Catholic and Apostolic Church.

(*b*) Another statement now claims our attention. A member of committee said: "The doctrinal standards of the Episcopal Church do not compel them to treat us with ecclesiastical discourtesy. It is only a matter of tradition and usage." On this, permit me to observe, that this is a complete misapprehension of the position and practice of the Episcopal Church. Our action in not permitting ministers of other religious bodies to officiate in our Church is not discourteous, but arises from our view of the threefold orders of the ministry. We feel most kindly toward our brethren in the other bodies, but we cannot recognize their ministry as such. If we are right, they are wrong.

Tradition and usage, as I take it, have nothing to do with the matter. Here is our position well defined: "It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons. · · · No man shall be accounted or taken to be a lawful bishop, etc., in this Church, or suffered to execute any of the said functions, except he be called, etc., or hath had episcopal consecration or ordination." This, and not "tradition and usage," is the basis of our practice of excluding ministers of other bodies from officiating in our churches.

The report received from the General Assembly of the Presbyterian Church careful consideration, and the whole matter was handed over to a special committee to report later.

Let us have patience, and let truth do her perfect work. A more thorough reading of Holy Scriptures and ancient authors by non-Episcopal ministers cannot but satisfy them that our position is well and scripturally taken.

Church unity will come in God's good time. Let us adhere to our God-given and venerable principles, and do our work as to the Divine Master, leaving all results where they belong—in His hand who does all things well.

JAMES C. QUINN.

Anaconda, Mont.

THE ISSUE BEFORE US.

To the Editor of The Living Church:

The vigor with which the secular press is taking up the defence of some well known liberals, has been noted by many writers in your paper. In view of this fact one might be tempted to ask, have these secular newspapers theological editors? And if not, how are they qualified to speak so dogmatically as to what is of faith and what is not? Whence have they received the education that fits them to pronounce on the deepest questions of theology with less hesitation than if they were discussing the eccentricities of a New York alderman? No one will deny their right to criticise current religious events, but is it not rather presumptuous for untrained minds to discuss questions which require a special training to treat fairly, justly, and adequately? It is not only their unfitness for theological controversy to which we object, but the false and pernicious principles which they are trying to instil into the minds of their readers. The real gist of almost every article in the secular press is, "What does it matter what people believe, so long as they live morally and act charitably?" In other words, what matters it that I believe an historical and divine Christ, you, a mythical or human One? What difference that one is a Jew, Turk, Buddhist, or Christian, provided each lives uprightly and strives to benefit humanity?

This is the kind of infantile babble in which the secular press indulges, backing it with the much-abused war cries of Liberty and Charity.

Here is a sentence from a New York paper of recent date. It is in reference to clergy who do not agree in doctrine with the Church to which they belong. "If they can conscientiously say that there is a sense, *any sense whatever*, (underscoring, mine,) in which they can subscribe to your doctrinal standards for the purpose of doing the work which they see to do, let them do it. If they are troublesome then, don't tell them to stick to the doctrine or get out. Tell them to stick to the practical work or get out."

What would be the condition of the Christian Faith if this delightful panacea for the aches and wounds of the Church were followed? Any minister might believe and teach what he pleased, provided he worked for the good of society. Can there be any effective, helpful work without unity and soundness of doctrine on the primary facts of the Creed? Did Christ or His Apostles regard it as indifferent what one believed? Who was it that said, "He that believeth on me, though he were dead yet shall he live." And what is it to believe in Him? Is it to deny His most positive and clear teaching? If this is belief in Christ, we shall soon lose belief even in our own individuality.

St. Paul, whom these secular editors like to cite as an example of "practical work," believed in positive doctrine. He believed that there could be false doctrine, else why should he have said: "There must also be heresies among you, that they which are approved may be made manifest among you." But if we are to believe the secular press, false doctrine cannot exist, for no doctrine is false, provided one lives morally and works for the welfare of his fellows.

Is not unsettlement of belief the crying evil of the age? haziness in stating religious truth, striving after ambiguous terms, distortion of accepted and finally stated doctrines? If the Church has not something to set firmly in the way of this flood-tide of crazy speculation, well may we tremble for our nation's future. But that pure and Apostolic Branch of it to which we belong, holds the eternal facts and truths of the Gospel. She has a definite Faith and will vindicate it. She stands with the great Apostle who said, "If we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." She holds the Faith once for all delivered to the saints, "the form of sound words" in her historic creeds.

Let men say what they will, the dethronement of the Lord Jesus Christ is the deification of Epicureanism, "Let us eat, and drink, for to-morrow we die." The incentive to righteousness and philanthropy is removed when the historic Christ is repudiated.

R. H. GESNER.

Morris, N. Y.

Roanoke College.

The illustrated catalogue of Roanoke College for the thirty-eighth year—a handsome book of 52 pages—shows that this institution is making gratifying progress. The number of students increased last year, and they came from eleven States, Indian Territory, Mexico, and Japan. The record for general scholarship was the best in the history of the College. Last year a laboratory was equipped and much apparatus purchased for the Department of Chemistry and Physics, to which Prof. W. A. Smith returned, after three years' study in German Universities. Next session, Prof. Wythe F. Morehead, who has spent three years in the study of languages in the Universities of Berlin and Leipsic, will return to the College to take the chair of English Language and Literature. The Endowment Fund was increased $30,000 last session. The College is sharing in the new growth and prosperity of Salem. A fine site of sixty acres has been offered free for the erection of new buildings, and the outlook in general is decidedly cheering. The regular college classes will be unusually large next session, and a considerable increase in the number of students is expected. For the advantages offered, the College is economical, the moral and social influences are very good, and the location is one of the best in America. The Catalogue, a copy of the Roanoke Collegian, and a handsomely illustrated book about Salem, will be sent free on application to the President or Secretary of the Faculty, Salem, Va.

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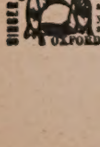

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OPINIONS OF THE PRESS.

Irish Ecclesiastical Gazette.

HOME RULE.—If any doubt remained in the mind of any sensible person that the Gladstonians have finally thrown over Home Rule, the political document, "What the Liberals Propose to Do," recently circulated in Birmingham, and referred to by Mr. Chamberlain in his letter to *The Times*, and the candid confession just made by Archbishop Walsh, ought to be enough to dissipate the uncertainty. The manifesto alluded to above sets out in detail sixteen main heads of reform; it is an authentic and authoritative programme on the part of the Gladstonian leaders of what the country requires. "In this wonderful composition," says Mr. Chamberlain, "bearing the official stamp, and proceeding directly from the very centre and sanctuary of Gladstonian policy—*there is absolutely no allusion, direct or indirect, open or concealed, to the sacred cause of Home Rule*, to which we have been told that the leader of the Gladstonian party has exclusively devoted the remaining years of his political life." Then we have Archbishop Walsh giving his view of the situation in the columns of his newly adopted organ, the *National Press*. His Grace expresses (rather at the eleventh hour, however,) his very serious doubts as to whether the Irish people are qualified for Home Rule. His language is very remarkable. He says—"To me it is one of the most obvious truths of the present deplorable situation that the fitness of our people for Home Rule, and, indeed, for constitutional government of any kind, is on its trial, and that so far, the evidence of their fitness is somewhat less clear than it ought to be." His Grace without any of this circumlocution might as well have said the word at once, and declared their unfitness to be a self-governed people in any sense. It bears out what we have already said in these columns: the Roman Catholic bishops do not desire Home Rule, and are now glad of an opportunity for saying so. They see that with Home Rule they would lose the powerful patronage of one or other of the two great political parties who wield between them the destinies of the empire. They would much prefer, for example, to hang on to the Gladstonian skirt and see what might be in store for them when once more the English Radicals may be in office, when they might hope for the English Nonconformist vote in their efforts to crush Irish Protestantism. Mother Church first—Fatherland second. It remains to be seen how far the ardent "patriots" are prepared to knuckle under to a dictatorial priesthood.

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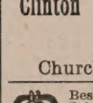

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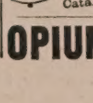

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TIMELY SUGGESTIONS.

AN exchange says that borax water will instantly remove all soils and stains from the hands, and heal all scratches and chafes. To make it, put crude borax into a bottle and fill it with hot water. When the borax is dissolved, add more to the water, until at last the water can absorb no more, and a residuum remains at the bottom of the bottle. To the water in which the hands are to be washed, pour from this bottle to make it very soft. It is very cleansing, and by its use the hands will be kept in an excellent condition.

FOR several years past, the rose bushes have suffered severely from the insect pest, a small worm which attacks the leaves. A lady gardener recommends, in *The Globe Democrat*, as the most effective remedy, fine unslaked lime blown on the bush with a pair of bellows in the morning before the dew is dry. The lime slakes itself, but in so doing kills the worms, and a second crop of insects rarely makes its appearance the same season.

FOR the benefit of summer boarders, I would suggest that the following points should be noted as a guide to the healthfulness of a given house or locality:

(1) Are there wells and cesspools in porous soil nearer than two hundred feet of each other.

(2) If the water supply is from a stream or pond, take a stroll to its source and see if it is liable to contamination by cattle or other agencies.

(3) If water or milk emits an odor after standing for any time, it should be viewed with suspicion, and to test the water, put a spoonful of sugar in a tumblerful which keep covered in a warm place, and if it becomes turbid, it is to be viewed with suspicion. So also if either the food or water causes diarrhœa.

(4) If outhouses are foul or neglected, then other and less visible parts of the building may be assumed to be bad.

(5) Never stay long in dark, damp, or dusty rooms. Don't occupy a ground floor if avoidable, or a house without a cellar, especially if the latter is damp or wet.

(6) If slops or refuse are thrown on the ground near a house, they will breed disease. Too much shade is bad, and where evergreens and other shrubbery grow so low as to rot and foster damp, beware.

All outhouses should have a supply of sifted earth to throw in at intervals so as to absorb moisture and be free from odors. Distrust country plumbing of all kinds—"The trail of the serpent is over all."

Observe if there are many pale, thin, dyspeptic, and worn-out looking women and children in the neighborhood and you will have a fair index as to its healthfulness.

EAT all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication, the better. The precipitation of a large quantity of cold food into the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive function. Ice-water drunk with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.—will, on the contrary, help to prevent it. But eat slowly, any way.

THE cleansing and deodorizing properties of ammonia make it not only an excellent application for the feet, but it may be used with hygienic benefit to the interior of the shoes. This cleansing of shoes that we wear daily, and which are the most poorly ventilated of all our attire, seems to be neglected. A solution of aqua ammonia, somewhat stronger than that used for bathing purposes, may be applied to the inner surface of the soles by means of a small sponge attached to a flexible steel wire or band. When thoroughly dried, they are a treat to the wearer. This cleansing is practically necessary to the insole on which the feet are resting during so many hours of the day. It is but little trouble, and the volatile nature of the application permits the shoes to dry quickly. —*Sanitary News.*

IN washing summer dress fabrics, the soap should be dissolved and mixed in the water and not rubbed in the goods. The goods should be quickly washed in tepid water, rinsed thoroughly, and in water in which bran or hay has been boiled, to stiffen the material. A little salt or oxgall in the water will set the colors. Dry in the shade and iron upon the wrong side. Sometimes gray or buff linen will spot in laundrying. A tablespoonful of ground black pepper put in the first water will prevent this. An infusion of hay or bran will likewise preserve their colors.

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